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# THE REFORMED QUARTERLY REVIEW

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NO. 1.—JANUARY, 1895.

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## I.

### THE REFORMED CHURCH AND HER CREED.\*

BY REV. W. RUPP, D.D.

It was a happy thought that with the exposition of the world's intellectual and industrial life, in connection with this celebration of the fourth centennial of the discovery of America, there should be joined also an exposition of the nature and character of the various religious organizations of the world, and especially of those of this country. And it is a happy coincidence that this exposition occurs during the present year, during which we of the Reformed Church are celebrating the centennial of our independent existence in this country, when it is particularly fitting that we should give an account of ourselves and of our standing as a Christian denomination, both to ourselves and to the religious world around us.

The religious feature of this great exposition is particularly appropriate, in view of the fact that the discovery and first settlement of America stand inseparably connected with the in-

\*This and the two immediately following papers were read, in the order in which they are here placed, at the Reformed Church Congress in Chicago, held, in connection with the Columbian Exposition, in 1893.

terests and movements of religion. Columbus, though moved in part to undertake a voyage of discovery, by scientific and commercial considerations, was moved in part, also, by a desire for the extension of the Christian religion; and as soon, therefore, as he had landed upon the Island of Guanahani, he planted, by the side of the ensign of Spain, also the sign of the cross, in token of the fact that the new world which he had discovered should belong to the religion of Christ.

And the subsequent settlement of the continent of North America was especially determined by religious motives. It is an interesting as well as significant fact, that the discovery of America occurred just nine years after the birth of Luther, and eight years after the birth of Zwingli, and twenty-four years previous to the commencement of the Protestant Reformation. Indeed the enterprise of Columbus may be regarded as itself a part of that general movement growing out of the new awakening of intellectual and religious life throughout European Christendom, which was destined to issue in the Reformation of the sixteenth century, and which excited in men everywhere a desire to break through the limitations of space as well as of thought, by which they had hitherto been confined. But it is also an interesting fact, and one of vast significance for the history of religion, that Columbus never saw the continent of North America. His landing first upon the coast of South America determined in that direction the stream of Spanish emigration, thus making that part of the new world a Spanish and Catholic country, while the possession of North America was reserved for the Anglo-German race, in whose bosom the Reformation of religion was accomplished, and which has since been the leading race in the world's historical development.

The first settlement of North America was distinctly a religious movement—a religious migration growing out of the social and political upheaval occasioned by the Reformation. The original colonists, whether English, Scotch, German, Dutch or Swiss came to these shores, not for the sake of adventure or fortune, but in order that they might here enjoy that

religious peace and freedom which were denied to them in the lands of their birth. Providence had here prepared a new theatre for the free development and application of the new ideas introduced by the Reformation, and for the evolution of a higher and better civilization than any that the world had ever produced before.

Members of the Reformed Church, driven from their homes in Germany, Switzerland and France, by the ravages of war and the presence of persecution, came to this country in large numbers during the latter part of the seventeenth and early part of the eighteenth centuries, settling in various places from New York to the Carolinas, but being especially attracted to the province of Pennsylvania by the liberal policy of its proprietary governor. The Mother Church of Germany being, by reason of her own affliction, unable to care for the wants of her spiritual children in this new world, the Reformed Church of Holland generously came to their aid, providing them, as far as possible, with pastors, and exercising toward them a sort of general oversight and care. Thus, in 1746, through the agency of the Rev. Michael Schlatter, a *coetus* or Synod was organized, possessing advisory powers, but being in all essential respects subject to the Synods of Holland.

This relation of dependence upon the Church of Holland subsisted during a period of forty-seven years, which, including the stormy times of the French and Indian wars, and of the war of Independence, was not a bright period in the history of the Reformed Church. The chief difficulty in the way of progress was the want of pastors for the scattered congregations and people. And there was no way of securing pastors except through the agency of the Synods of Holland. But the working of this agency, with the best intentions, doubtless, on its own part, was not satisfactory, and its efforts in behalf of the German Reformed churches in America were not attended with the most favorable results. Consequently, in 1793, ten years after the close of the war of the Revolution, following the example of the other religious bodies in the country, the Synod

declared its independence of the Church of Holland by the adoption of a Constitution, and by the assumption of the title, "Synod of the German Reformed Church in the United States of North America," which continued to be the official title of our Church until 1869, when it was exchanged for the briefer and more appropriate title of "Reformed Church in the United States."

The Reformed Church in the United States, then, is a continuation on American soil of the Reformed Church in Germany, particularly the Palatinate, with a considerable infusion of Swiss, French, English and Scotch elements. She does not date her origin from her declaration of independence of Holland in 1793, nor either from the first organization of the Synod in 1746. The Reformed Church traces her origin back to the Reformation of the sixteenth century, and through the Reformation to the old Catholic Church of the Middle Ages, and through that to the Apostolic Church, founded on the first Christian Pentecost; not, indeed, in the sense of a mechanical or tactual succession of the ministry, an idea which she repudiates, but in the sense of true organic development and of unbroken spiritual continuity. She regards herself, therefore, as a true organic part or member of that Holy Catholic Church, whose existence we confess in the Apostles' Creed, and which our Catechism teaches that Christ is gathering out of the whole human race from the beginning to the end of the world.

That this is the conception which our Church entertains of her own origin and relationship, appears from the name by which she designates herself, and by which she has always been known in history. Her name is *Reformed*, and if it be found necessary to qualify this any further, it is done by adding the name of the country or nationality. The various denominations into which the Church universal is now divided, get their names, as is well known, from various circumstances. The form of organization, for example, has furnished the names of the Episcopal and Presbyterian Churches. The mode observed in the administration of baptism has supplied the name for one group



of denominations, and the method followed in what is supposed to be the conversion of sinners, that for another. The Lutheran Church receives its name from the great personality of Luther, who had so much to do with the accomplishment of the Reformation in Germany.

Now the Reformed Church, while she possesses in the presbyterial polity what she believes to be a scriptural form of government, in the sprinkling or affusion of infants what she believes to be a scriptural mode of baptism, and in catechization and confirmation what she believes to be a scriptural method of leading young people to make a profession of religion, does not so emphasize any one of these interests as to take her name from it. Nor has any single man ever been able to occupy such an important position in relation to her as to impress upon her his name. She has her great names in history—her Zwingli, her Calvin, her Bucer, her Bullinger, her Martyr, her Ursinus, and a host of others, whom she delights to honor—but she is not willing to be named after any of them. Believing herself to be built upon the foundation of the Apostles and prophets, Jesus Christ being the chief corner-stone, she prefers to be known by the simple name of *Reformed*, which expresses both her relation to the past and to the present. She is a part of the old Catholic Church *reformed*. The glory of the old Catholic Church, therefore, is ours. Her great names are ours. Her martyrs, her theologians and her saints are ours. Her Columbus is ours, and we revere his memory none the less because he was a Catholic, and believed in the efficacy of the crucifix and rosary. But ours is the Church *reformed*—freed from the abuses and limitations of a past age, and adapted, in faith and practice, to the conditions of life of the modern world.

Our confession of faith is the Heidelberg Catechism, so called from the place of its publication, namely, the city of Heidelberg, on the Rhine, in the year 1563. We regard it as an advantage, nay, as a necessity, to have a confession of faith. There are respectable denominations of Christians, who, repu-

diating everything like a confession of faith, claim to regard the Bible alone as occupying this place. The Bible, they say, and not any man-made creed, is their confession of faith; although upon closer acquaintance with them, one always discovers that, in their interpretation of the Bible, they are governed by an unwritten creed or tradition, that is as binding upon them as any collection of rules that could possibly be made. We, too, with all branches of original Protestantism, hold the Bible to be the ultimate rule of Christian faith and practice. But the Bible needs to be explained. It is the original and unchanging record of divine revelation in history; and in order that it may meet the spiritual wants of the Church in all ages, it needs an ever-fresh interpretation and application, to which end there is required in the Church a teaching office, acting according to rules expressive of the Christian consciousness of any particular time or period. Such a rule we have in our Catechism. Upon the title page of the first edition of the Catechism there appeared the motto: "*Nach dieser Regel forschet in der Schrift.*"—"According to this rule search the Scriptures." The intention of the Catechism, accordingly, is not to serve as a substitute for the Bible, but as a guide to the study of the Bible.

But while it is an advantage to have a confession of faith, it is not good to have too much of a confession. It is not desirable, in particular, that a confession should go too far in the way of determining *doctrines*. Doctrines are the result of logical reflection upon the truths or facts of faith in connection with the scientific study of the Bible. This result will always be conditioned by the general intellectual and moral culture of an age. Doctrines, therefore, can not be settled once for all. No system of theology can be valid for all times. Theology is progressive, like any other human science. There is progress in religious knowledge, as well as in the knowledge of medicine, or of anything else. Christ, moreover, has promised His Holy Spirit to the Church for all time, to lead her into all truth. Not only to the Apostles was the Holy Spirit given for the purpose of illumination and instruction; but every age and every portion

of the Church has in its own measure and degree enjoyed the same divine gift. The progress of knowledge, therefore, must be a perpetual process that can only end with the final consummation of the Church in the glorification of heaven.

Now it can easily be seen that too extensive a confession might become a hindrance instead of a help to such progress. When a confession undertakes to settle questions in doctrinal theology, for the full understanding of which the conditions are not at hand in the age to which it belongs, and when such settlement is attempted to be forced upon the minds of future generations, there takes place a violation of the true intention and purpose of a confession. One generation has no right to enslave the mind of another, either in science, religion or politics, and the attempt to do so will always be resisted. There are extant so-called confessions of faith which have made this mistake of defining too much. They are, in fact, systems of doctrine, dealing with the most difficult metaphysical questions in the science of theology. They may be ever so logical and consistent in themselves, yet laboring under the limitations of the theological mind of a past age, they are not in correspondence with the intellectual and moral conditions of the present time. The mind of the Church has outgrown them; and the desire for revision and change must, therefore, be irresistible.

The Heidelberg Catechism has not thus sinned against the proper idea and intention of a confession. It is not a system of theology, but a confession of faith in the true sense of the word, speaking everywhere the language of concrete personal faith, and not of abstract theological reflection or thought. It teaches, in direct practical and devotional form, the fundamental truths to be believed, and the duties to be performed by the Christian, without losing itself in the labyrinths of speculative theology. What is sometimes made a reproach against the Catechism, namely, that it is silent concerning so many important doctrines, while it is vague or indefinite concerning others, is thus in truth one of its peculiar excellencies. It deals simply, in practical form, with the fundamental facts of faith as embo-

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died in the Apostles' Creed, the institutions of the sacraments, the ten commandments, and the Lord's Prayer. There may be points of doctrine, indeed, in regard to which, in the judgment of many, even the Catechism may be supposed to go beyond the legitimate limits of a confession of faith, and in regard to which it betrays the theological limitations of the sixteenth century: but these points are certainly few, and do not materially diminish its value as a book of instruction in fundamental religious truth.

The Catechism, for example, says nothing concerning the inspiration, or concerning the canon of the Bible. Indeed it says nothing about the Bible at all. By means of its proof-passages, or references, it recognizes the Bible as a source and rule of faith; but it has no doctrine of the Bible. It has nothing to say on the subject of Biblical infallibility or inerrancy; and scholars in the Reformed Church are free to adopt any theory concerning the Bible that may seem to them to be most true to the phenomena which it presents, provided only, that they are loyal to the Bible as the ultimate rule of Christian faith and practice. In fact, in the contemplation of the Catechism, it is not the Bible, but Christ, that forms the foundation of the Christian religion and of the Christian Church. The Reformed Church, therefore, cannot agree to the proposition first announced by Chillingworth, and since then so often repeated, that the "Bible alone is the religion of Protestants." While recognizing and appreciating the inestimable value of the Bible as a rule of faith, and as a means of spiritual nourishment for the Christian, we are nevertheless bound with our Catechism to acknowledge Christ alone as the foundation and supreme authority of our religion.

This leads us to a consideration, which must be brief, however, of the question: What is the central principle or ruling idea of the Catechism, and, therefore, of the theological thinking which is most true to the Catechism? Any book or system of thought must have a principle, an organizing idea, that will serve to unite its various parts in one intelligible whole. Such



principle need not always be expressed in a proposition. It is sufficient that it be at hand as an implicit force, shaping and controlling the various ideas in themselves and in their relation to each other in the system. The Bible has such a central principle, making of the various writings which are united therein one book—one consistent, organic whole of spiritual teaching; and that principle is the idea of Christ. "Ye search the Scriptures," says Christ Himself, "because ye think that in them ye have eternal life; and these are they which bear witness of me." And this, it should be observed, was said of the Old Testament, in which the *name* of Christ never appears. It is the leading purpose of the Bible to speak of Christ, and to lead men to believe on Him. The Bible, indeed, speaks of many other things. It speaks of the creation of the world, of the fall and depravity of man, of the history of kingdoms, of the lives and fortunes of a great number of men and women. But the centre of its interest lies not in these things, and it was not for the sake of these things that it was written. Its main interest centres in Christ; and He, therefore, is the illuminating idea of all its pages. Hence also in its Christological, as in its directly religious and moral aspects, the Bible must be infallible, whatever may be said of its history, geography, chronology, or science.

In this respect the Heidelberg Catechism agrees with the Bible. Its central principle is the idea of Christ. This principle implies that the person of Christ is the principle of the divine constitution of the world, and especially of humanity. He is the beginning and end of all God's ways—the *alpha* and *omega* of the whole creation. There is nothing more original or more eternal in the divine mind than the idea of Christ, as there is nothing more central in the divine life of love than the divine Son; and this divine idea of the Christ, as the realization of the eternal love in creaturely form, must be supposed to have determined God's whole thought of the universe. In Christ, God, whose life is love, eternally decreed to manifest Himself in a world of personal creatures, made in His own

image—and made in order to know Him, to love Him, and to live with Him in eternal happiness to glorify and praise Him. And, now, a system of religious faith, or of theological thought, that shall correspond to this reality of the divine life and counsels, must have for its central principle the idea of Christ; and this idea, then, must determine the form and relations of every doctrine and of every conception of the system. This is the conception of the Christological or Christocentric principle.

This principle came to be the principle of the Catechism not through self-conscious reflection or choice on the part of its authors, but rather spontaneously, and in consequence of the important place which the Apostles' Creed occupies in the Catechism. The theology of that time had not advanced to the distinct apprehension of this principle. In the Catholic Church, before the Reformation Christ was displaced from His true position in the centre of religious faith and feeling by the importance which was assigned to the Virgin Mary, to the saints and angels, and especially to the priesthood. And in the thinking of the first Reformers the principle was not clearly recognized either, Zwingli approaching nearest to it, while Luther made central the idea of justification by faith, and Calvin the doctrine of decrees, or of the divine sovereignty. But in the faith of the early Church, as expressed in the Apostles' Creed, the idea of Christ was apprehended in its fundamental importance and in its true relation of centrality; and in making the Creed the substantial basis of the Catechism, the authors builded better than they knew, and made the idea of Christ the controlling principle of their confessional system. Accordingly, the Reformed Church has led the way, in this country at least, in the adoption of the Christological idea as the ruling principle of all true theological thinking, and we are glad to know that others in ever larger numbers are following the example.

The Heidelberg Catechism does not teach the doctrine of reprobation, or of a predestination to perdition; although both of its authors held this doctrine as a part of their private theological system—a *part* we say, not the germinal principle out of

which all parts grew, as came to be the case with certain theologians after the Armenian controversy. The Catechism teaches the doctrine of free grace, of equal grace, and of sufficient grace for all. Using the phraseology of the Anselmic doctrine of the atonement, which, without any examination or discussion, was accepted by all parties in the time of the Reformation, the Catechism declares that Christ in His suffering and death has sustained the wrath of God against *all mankind*. Christ, then, is not a partial, but a universal Saviour; and, if any persons are not saved, it will not be because of any divine ordination preventing their salvation, but because of their willful rejection of the offer of salvation in Christ.

The Catechism teaches the doctrine of justification by faith, in common with all other branches of Protestantism. But the form of this doctrine is in so far peculiar—and this peculiarity is due probably to the influence of Zwingli \*—that justification is apprehended as an ethical reality, and not merely as a forensic fiction. The imputation of Christ's righteousness, in the sense of the Catechism, involves a real impartation of righteousness on the one hand, and a real appropriation of it in an ethical way through faith on the other. By faith the believer is "ingrafted" and "implanted" into Christ, and this relation becomes the promise and potency of sanctification, or of the moral reproduction of the character of Christ, of which the imputation of Christ's merits is an anticipation in the divine judgment. "It is impossible," says the Catechism, "that those who are implanted into Christ by true faith, should not bring

\* "If Zwingli does not seem to lay stress upon justification by faith, it is not because he underrates its importance; it is everywhere assumed as true without need of discussion; that which Zwingli dwells upon is the *divine character to be built up in those who have made the beginning in the Christian life*. Faith, hope, and love are the three qualities not to be separated in Christian experience—the three constituents of the divine life in man, which from first to last is inspired and perfected by the indwelling infinite Spirit." Allen's *"Continuity of Christian Thought,"* p. 290. We are convinced that in recent years Zwingli has not received the attention that is due him. Would it not be well for the Reformed Church to study the theology of Zwingli more thoroughly than has been the case for some time?

forth fruits of thankfulness;" and in view of this guarantee of sanctification, which is involved in our vital union with Christ by faith, God may now "not remember against us our sins or our corrupt nature."

And this mystery of the Christian life, the reality of a vital personal union with Christ, is not only witnessed, but aided and promoted by the sacraments. The sacraments, according to the Catechism, are holy, visible signs and seals of the grace promised in the Gospel. Baptism is the divine sign and pledge of the forgiveness of sin, and of our renewal and incorporation into Christ through sanctification by the Spirit. And the Lord's Supper is, not a sacrifice offered to God by the Church for the sins of the living and the dead, nor is it a literal eating and drinking of the flesh and blood of Christ, in which there would be no spiritual profit; but it is a divine sign and pledge of our growing, vital and spiritual union with Christ. Without defining the mode, the Catechism teaches that the things signified by the sacramental elements are realized for the soul by or in the believing use of them. Baptism is more than a sign of regeneration to be accomplished at some other time or place: it is a sign of regeneration now accomplished. And so the Lord's Supper is not merely a sign of the general truth that as the bread and wine sustain the natural life, so the body and blood of Christ are the true meat and drink of the soul unto eternal life, but a divine pledge assuring us that we are as really partakers of the body and blood of Christ, through the working of the Holy Ghost, as we receive by the mouth these holy tokens in remembrance of Him. The sacraments, therefore, are *means of grace*, and not merely *signs of grace*—a conception which runs through all the practical teaching of the Catechism, and broadly distinguishes it from very much of the practical religious teaching of the present day, which does not know what to do with the sacraments. This conception of sacramental grace as a real power in religion the Reformed Church has in common with the Church of the past, from which she derives her origin.

For the Reformed Church, as we have already seen, is an

historical Church. She has a true historical origin and life. She is not an absolute creation of the sixteenth century, but, on the contrary, has her roots in the past being and life of the Church universal. Hence, also, she has ever been endowed with a true historical sense and feeling that do not willingly break with the past. She has always been conservative and churchly, opposed only to that which is contrary to the Word of God.\* She has always preserved the churchly style of architecture in her houses of worship. She has always recognized the altar in her sanctuaries. She has never doubted the propriety of organs, or church bells, or of hymns of modern composition. She has preserved the Church Year with its sacred seasons and memories. She has always insisted on an educated ministry. And she has never ceased to practice catechization and confirmation as the best method of bringing her baptized children and young people into full communion.

But the Reformed Church is also progressive. She looks to the future as well as to the past. Her professors of theology at Mercersburg astonished the world by teaching a theory of historical development long before the names of Darwin and Spencer were heard of. History means progress, development; and this implies change. In history and in religion, as well as in nature, things will not always remain as they are now. The old foundations, the old creed, the old faith, the old sacraments, the old prayers and hymns, hallowed by the piety of the ages, will remain; but there will be progress in knowledge, in doctrine, in theology, in organization, and in methods of Church work. And, in the progress of the future, a time will doubtless come when the various Christian denominations, existing in this country at least, will become one. There will, some day, be an American Church—if not one in form, one at least in essence and spirit. The Saviour's prayer for the unity of believers will some time be realized. Denominations will cease to insist on their one-sided peculiarities as conditions of Christian

\* It will be remembered that we are speaking here exclusively of the Reformed Church in the United States.

fellowship. And in that process of unification, as well as in the work of converting the world now, the Reformed Church, whose peculiarity it is that she has no *peculiarity*, in the sense just suggested, will have a work to perform. Her Christological theology, putting Christ in the centre of her faith, will especially fit her for the work of mediation and reconciliation. The world will never be reconciled under Luther, or Calvin, or Wesley, nor either under pope or bishop; but it will be reconciled under Christ. And it is the especial calling of the Reformed Church to hold aloft this banner—this sign, by which the victory over the world is to be accomplished.



## II.

### PROGRESS OF THEOLOGY IN THE "REFORMED CHURCH IN THE UNITED STATES."

BY PROF. THOS. G. APPLE, D.D., LL.D., LANCASTER, PA.

THE theology taught in all Reformed Churches will naturally be of a common type, growing out of the harmony of their different confessions. Yet each Reformed denomination that possesses an independent existence will feel itself challenged to maintain a theology distinguished by its own confession. There will be some peculiarities, especially in its practical theology, in which reference is made to denominational usages and customs, that will distinguish it from the theological teaching of other churches. So also in its treatment of the leading points in theology there will appear something peculiar and characteristic.

During a certain period the Reformed Church in the United States was unprepared to produce an independent type of theology because of its undeveloped condition in this country. It was not until it began to establish literary and theological institutions of its own, and began to impart theological instruction to its candidates for the holy ministry, that the professors in the theological seminary felt called to provide a type of theology in harmony with the teachings of the Heidelberg Catechism, the one, and only, confession held by this church.

The first movement in this direction began in the earlier history of the first literary and theological institutions established by the oldest Synod in the denomination. This movement started by directing attention to the history and genius of the Heidelberg Catechism. It aimed to emphasize and maintain the idea of

educational religion, assumed in the Catechism, as over against what may be styled the emotional type of religion. The former lays stress on the religious training of the young baptized members of the Church, in preparing them for full membership, whilst the latter depends mainly on particular seasons of revivals, and special appeals to the religious feelings and emotions in order to make converts. Hence we may characterize this theology as inculcating the catechetical system, which is based upon the idea of educational religion.

But if the baptized members of the Church are thus to be instructed, it was felt necessary to define the status of the catechumen, and the force and meaning of his baptism. This led to a consideration of the sacramental, or objective side of Christianity, as compared with the subjective, or experimental side. Both sides were felt to be necessary and essential.

From a consideration of the nature of the sacraments attention then came to be turned to the nature and constitution of the Church, as a supernatural institution, clothed with divine grace in and through the Word of God which it preaches and the sacraments it dispenses for the salvation of men. Hence this theology became characterized as sacramental and churchly.

But the movement did not stop here. Attention was now directed to profounder views of the person of Christ in his relation to the Church. More particularly the subject of the Incarnation came under consideration in its relation to the development of the person of Christ, as constituting the basis of his work for the redemption of man and the completion of our humanity. The principle of Christianity is the ever-living and life-giving person of Christ. Hence this theology became characterized as Christological, a term then little heard of, but now become common in theological terminology.

According to this historical order appeared *The History and Genius of the Heidelberg Catechism*, *The Mystical Presence*, and tracts and articles on the sect spirit in Protestantism and the nature of the Church, and on the Incarnation, by Dr. J. W. Nevin, as well as the earlier works of Dr. Schaff and other less

noted writers of that period in the history of the Church. It was the time when the Tractarian or Puseyite movement was going forward in England, and new and startling attention became centred in the Church Question. The peculiar character of the theology taught in the institutions of the Church located at Mercersburg became known as the Mercersburg Theology, which attracted attention throughout the theological world in this and other countries.

The articles by Dr. Nevin on Cyprian and Early Christianity, although designed mainly to prove that the standpoint of the Tractarian movement in England did not furnish a satisfactory solution of the Church Question, were startling, and considered by some to be an attack on Protestantism as a whole. The Mercersburg Theology was regarded by some as containing an element of ecclesiasticism which went beyond safe Protestant ground. It was, indeed, but natural that in producing a School of Theology, and an independent system, it might become somewhat one-sided in relation to the Puritanic and Pietistic spirit it antagonized in the revival and new measure system then prevailing, and which it was feared might invade the Reformed Church to the detriment of the catechetical system.

In addition to this came the long and exciting discussion on the Liturgical Question, which awakened such opposition in different sections of the Church, and in some of the younger institutions that had been established, that a division of the Church became imminent; but just at this juncture the General Synod was led to appoint a Peace Commission to reconcile the matters in dispute and maintain the integrity of the Church. The Peace Measure was inaugurated at Lancaster, where our oldest institutions are established, and the report of the Commission was unanimously adopted three years later at Tiffin, Ohio, where the leading Western institutions are established.

The report of the Peace Commission was a compromise rather than an inward reconciliation of the two types of theology that had come to prevail, but still it served to indicate certain leading principles on which both sides could agree.

Has the Reformed Church in the United States, then, produced a theology, or a system of theological teaching, that designates the peculiar life and genius of this denomination, and in any way distinguished from that of other Protestant churches? We think we may say it has in its general spirit, though certain minor differences have been developed in the various theological schools of the Church. True, there is no one system formulated that would satisfy in all its details; but it will be found, we think, that the theological agitations through which the Church has passed have led to a type of theological teaching in all our schools that is distinctive. It is Reformed, but after the peculiar life of the Reformed Church of the Palatinate on the Rhine.

The animus of a church's theological teaching manifests itself in a practical way in the customs that prevail. Ever since the publication of the *Anxious Bench* there has been no occasion to call attention to this subject. The instruction of the young in the Catechism preparatory to their admission to the Lord's Supper has become universal in the Church, and this, too, whilst in other Reformed Churches, of the Presbyterian type, the custom has fallen away entirely. This has required a firm faith in the grace of baptism, and in the gracious state of the baptized members of the Church from their infancy. So also the high regard for the sacrament of the Lord's Supper reveals the faith of our people in the objective ordinances and appointments of the Church, and the observance of the great festivals of the church year has become general, which testifies to the churchly character of the theological teaching that prevails.

Differences exist in regard to the extent to which liturgical services should be observed; but there is a universal observance of such service in the administration of the holy sacraments, and to a large extent also in the regular service for the Lord's Day. We might refer to other features that would reveal the general tendency of the prevailing theological teaching in the Church. We believe there would be no material difference as

to what should be the recognized principle of theology. Our Reformed Church led the way among Protestant churches in holding up the Christological principle, and we believe the theology of the future will agree to centre in this standpoint. This principle appears in the works published by our theological professors in former years, and it is the principle on which is based the first work on Dogmatic Theology published in our Church, viz: "The Institutes of the Christian Religion," in 2 vols., by the Professor of Theology in the Seminary at Lancaster, Dr. E. V. Gerhart.

Our conclusion, then, is that within less than seventy years, out of the one hundred of our independent existence, there has been developed in our church an independent type of theological teaching that recognizes the peculiar spirit and genius of our Catechism and of our Church. So long as we remain an independent church, our theology must be able to give a reason for such independent existence, otherwise we continue to propagate a division in the Church of Christ without a valid reason.

We know that there are those who hold that there is no need of differences in our theology based upon our different Confessions, who hold that the Reformed theology is one and the same for all branches of the Reformed Church. But while this may be true in regard to the essentials of Dogmatic Theology, yet in what we designate Practical Theology, where the denominational characteristics and customs come under consideration, it cannot hold. This requires a recognition of our denominational peculiarities, and we believe that these peculiarities are often emphasized even in schools that profess to teach an old theology without change.

But theology has a calling not only to bring out each denomination's peculiarities, but far more to recognize progress in the general system, and thus the way is opened for new features also in Systematic Theology. This is not the same from age to age, but advances to fuller and clearer insight into the truth. Hence, while every denomination satisfies its own peculiar denominational wants, it aims also to make some contribution to

theology in general. As in the science of Church History, although there is one and the same objective history to consider, the same field to traverse, yet each age produces historians who give us advanced views and advanced positions in their science. Thus, for example, the great Neander was called the father of modern Church historians. And ever since Neander room has been left for still other authors to contribute original elements to the science. Among these, we may, with pride, point to our own Dr. Schaff as the most distinguished in this new world.

In the same way there is constant progress in Dogmatic Theology, and each church is under obligation, where there is sufficient talent, to contribute its part in this progress. I think it is not presumptuous, on our part, to claim that our Reformed theology has made its contributions in the general field of theology. In so far as our teachers of theology have aided in mediating German theology to this country, yet not in a slavish way, but in a free and original use of that theology, certain views they advanced have anticipated what is now coming to the surface in other denominations. Our view of historical development, first brought out by Dr. Schaff in this country, is now very generally accepted. So, too, what is now very generally held as the Christological principle in theology was asserted some years ago in our Church. Other examples might be given.

Let me add a few words in regard to the stress that is to be laid in our theology upon denominational peculiarities as compared with what is essential and catholic.

In these days especially, when the tendency is so strong towards church union, ought we not rather to ignore denominational peculiarities, and teach only that which is common to all Protestant, or, at least, all Reformed Churches? I reply: The general and essential, and that which is peculiar to each denomination, are not necessarily contradictory. So long as a denomination continues to exist as an independent church, it must lay a certain stress on its denominational peculiarities, else it must fail to make progress, and must gradually die out.



In other words, a certain denominational spirit, *esprit du corps*, must be cultivated. Whenever these peculiarities cease to be asserted the Church will be ready to dissolve and be swallowed up in some other body. We believe that a certain good end was to be gained by these divisions of Protestantism. They served to develop a many-sided view of Christianity, and if the time should come when they will be merged in a united Evangelical Church, yet the peculiar phases of truth they developed will not be lost, but serve a good purpose in the new stadium of union. But with all this, it must be granted that the denominational stadium of Protestant Christianity is an imperfect form of the Church, and that it opens the way for the evil of Sectarianism, from which we pray to be delivered.

What the case requires is that the general essential truths of theology shall be emphasized above denominational peculiarities. These latter must be maintained, but in healthful subordination to the former. It must be borne in mind that the holy Catholic Church is more than any one denomination.

We may truthfully say that we, as a Church, have not erred in the line of denominationalism, much less sectarianism. The spirit of our Catechism is eminently irenic, and this is the spirit of our Church in general. Hence our love of our denomination has never stood in the way of Church union. The article of faith in the "Holy Catholic Church," as contained in the Apostles' Creed, has taken precedence of our love and devotion to our own denomination. The recent movement towards the federal union of the two Reformed Churches in this country has shown that this is true. Even at some sacrifice of denominational attachment, we responded to the invitation to form such union, and that it finally failed was not the fault of our Church. Such a spirit is honorable to our Church, and it is to be hoped it may continue always to prevail.

With this position, it is not difficult to determine the relation of what is strictly peculiar to our Church to that which is general and essential to all evangelical churches. It pertains to our theology to make this clear and plain. Our love for,

and attachment to, our own Church will then be baptized in that broader faith in the Holy Catholic Church, and thus be free from the taint of mere sectarianism.

It has, by some, been held that our Reformed Church is lacking in denominational spirit. The Lutherans, it is said, are infused by a spirit of adhesion to Luther, the Presbyterians to Calvin; but we Reformed have nothing of that sort to distinguish us. But is such extreme denominationalism, after all, to be coveted? Is it not rather a weakness? Even the name of Luther is not able to prevent divisions in the Lutheran Church, and the Presbyterian Church has a wilderness of divisions, while we are united in one body. Is it not faith in the Holy Catholic Church that prevents the forming of divisions? And is not this stronger than attachment to one leader?

And now in these times when the spirit of church union is coming to prevail, do we not occupy a vantage ground in responding to it and entering into it? So it appears that whilst a one-sided denominationalism may have a temporary strength, yet in the long run it is an element of weakness.

Let us now consider this œcumenical and irenical spirit of our Reformed Church in connection with the great historical celebration that has gathered us together in this place. Does not everything around us breathe the spirit of union? From all parts of the world, men and societies, and interests, are gathered and represented here which represent a united mankind. Never in the history of the world has this unity of our race been so strongly felt and realized. Christianity stands here as a unit and speaks for the unity of all men in the spirit of the last Adam, who came to unite its *disjecta membra* [in one brotherhood, so that as the tower of Babel through sin divided and scattered our fallen race, so the great miracle of Pentecost is now teaching all men to speak again in one language and to unite them in one spirit.

Finally, we are here also, and perhaps mainly, to celebrate the Centennial of our Church's independent existence in this new world. Our history of a century has come under review in all

its different interests—our institutions, our charities, etc., etc.—and I have tried to set forth our progress in theology. Is it not a matter of rejoicing that after the lapse of ages of persecutions, persecutions that drove our forefathers from the fatherland, yet in this new world, amidst great trials and difficulties, the Church of the Heidelberg Catechism, from Switzerland and from Germany, has become established and united all over this fair land, from the Atlantic to the Pacific? With minor differences, in all our theological schools a theology is taught which breathes one spirit, the spirit of our Catechism. And when our representatives come into the Alliance of Reformed Churches from all lands and nations, those delegates are prepared to speak for the progress of theology in general. We have not lagged behind; rather we have led the way in this progress, and we are familiar and at home in those subjects that are now specially claiming the attention of the whole Christian world, which proves that in the interest of theology, as well as of practical work in charity at home and missions abroad we have kept step with the progress of the times. Let this progress in the past century inspire our Church so that with new and increasing zeal it may enter upon a new century of its existence, and that its progress in the future may far overbalance and exceed the progress of the past. No one here to-day will live to see the close of another century, but those who then stand to see it will witness wonders wrought in the twentieth century of history that never entered into the mind of man to conceive!

### III.

#### THE PROGRESS OF A CENTURY, 1793-1893.

BY REV. J. H. DUBBS, D.D.

WE celebrate during the present year the centennial anniversary of the most interesting epoch in the history of the Reformed Church in the United States. If we cared only to measure the flight of time, we might, it is true, with some propriety celebrate a second centennial, instead of the first. Not to lay too much stress on the fact that Governor Peter Minuit, the leader of the Swedish colony which in 1638 settled on the western shore of Delaware Bay, was a member and had been an officer in the Reformed Church of the German city of Wesel, it cannot be doubted that among the pioneers of the great German migration which in 1693 began to pour into Pennsylvania, there were at least a few who held to the Reformed confession. A few years later we find Reformed people scattered through all the colonies from New York to Carolina. In 1710 the Rev. John Frederick Hager began to preach to the Reformed Palatines on the Hudson, and the Rev. Henry Hoeger at New Berne, North Carolina. In the same year the pastor of the Reformed Dutch Church at Neshaminy, Pa., organized a congregation at White Marsh, and as we find a German pastor settled there ten years later there can be little doubt that his missionary work was in the interest of the Germans. A Reformed Church was erected at Germantown, Pa., in 1719. In 1720 John Philip Boehm was preaching at Falkner Swamp, Skippack and White Marsh; in 1727 George Michael Weiss organized a Reformed Church in Philadelphia; in 1731 we find John Henry Goetschius in charge of eleven congregations,

extending in a long line from New Goshenhoppen to Tulpehocken. In the same year the whole number of Reformed people in Pennsylvania was estimated at fifteen thousand. These people represented many different provinces or cantons in Germany and Switzerland. East of the Schuylkill river the Swiss element was in the ascendant; further west the larger number had come from the Palatinate of the Rhine and certain neighboring provinces. All of them recognized the fact that they belonged to the Church of Zwingli and Calvin, but differed widely in minor particulars and had no idea of ecclesiastical organization. That they were religiously in a destitute condition can hardly be doubted. Poor sufferers in the fatherland, they had endured trials during the voyage of which we can hardly form a proper conception; now, like plants torn violently from their native soil, they could hardly be expected to take root readily in the land of the stranger. That they were poor almost without exception is a matter of record; and that their children were in danger of growing up without the most elementary means of religious and social culture is evident from the conditions in which they were placed. Fortunately the pioneers believed in educational religion, and in the absence of regular teachers, in many instances required their children to commit to memory the Heidelberg Catechism, or Lampe's *Wahrheitsmilch*, and the ancient chorals of the fatherland. Wherever they were sufficiently numerous they founded a church, with a school-house nestled closely at its side. Generally, however, the people were too poor to support a settled pastor, and the visit of Weiss and Reiff to Europe, in 1729-30, for the purpose of soliciting aid for the German Reformed Churches of Pennsylvania, was, therefore, abundantly justified. Though the results of this visit were not in every respect satisfactory, it attracted attention to the condition of the American Churches, and indirectly led to the intimate relations which for more than half a century subsisted between them and the synods of Holland.

The arrival of Michael Schlatter, in 1746, was undoubtedly

the most important event in our colonial history. He had been sent by the Dutch Synods, with a commission as Missionary Superintendent, to report on the condition of the American Churches. When he visited the isolated congregations, while preparing the way for the organization of the Coetus (1747) his heart was filled with grief at the sight of the multitudes who were "like sheep without a shepherd." A visit to Europe in 1751, and his published "appeal" resulted in the collection of a fund, amounting to £12,000, which was invested in Holland for the benefit of the Reformed Churches of Pennsylvania. This is the origin of the "Holland stipend," which occupies an importance place in the history of our colonial church.

That the farmers of eastern Pennsylvania, who by this time had become comfortably settled, were inclined to regard the statements of Schlatter's "Appeal" as overdrawn and uncomplimentary, is hardly surprising; but they had not, like its author, followed the rude bridle-paths that led into the wilderness and beheld the privations of the pioneers, who, in isolated valleys, were striving to win a reluctant harvest from the virgin soil. Most certainly the benevolence of the European churches was pure and noble, and the blessings which it conveyed must never be undervalued.

Truth, however, compels us to state that after the first few years the annual distribution of the "Holland stipend" was not in every respect of advantage to the American churches. The fact is often overlooked that by the terms of the donation its annual proceeds were to be applied to the churches in Pennsylvania, and that it was only by special action of the Synods of Holland that occasional gifts were sent to other provinces. These outlying churches were accordingly dissatisfied, and many of them were gradually alienated from the Reformed Church.

The Coetus, which was like a synod in all respects, except that it was purely advisory, no doubt included the most advanced and promising portion of the Reformed Church of this country; but we are apt to ignore the element which was



not identified with it. It is from the records of the Coetus that our early American history is chiefly derived; but what shall we say of the large number of independent ministers who have passed away leaving hardly a trace of their existence? It may, however, be remarked that these "independents" naturally group themselves into four classes: (1) those who stood under Moravian influence and declared their adhesion to the decrees of the Synod of Berne, in opposition to the confessions of Holland; (2) the independent Pietists—of whom Dr. Zubly was the most prominent representative—who cared little for external organization, but were in the highest degree enthusiastic for what has since been known as "experimental religion;" (3) the unordained preachers, many of them originally schoolmasters who had been led by the necessities of the churches to undertake the work of the ministry; and (4) the ecclesiastical vagrants who necessarily did not long remain in one place, and were appropriately called *Herumläufer*. A few of the latter class had been preachers in Europe, but had made shipwreck in faith and morals; while others were nothing but ignorant pretenders.

In the midst of all this confusion, the Coetus stood forth in favor of law and order; but in course of time it came to be popularly regarded as a close corporation, which was less desirous of extending its borders than of maintaining its special privileges. What was worst of all, the people knew that their pastors were in part sustained by a European fund, and, consequently, reduced their personal contributions to a minimum. The conditions of the Church were certainly not of such a nature as to render prosperity possible.

As the years rolled on the connection with Holland, which had been at first a blessing, became an intolerable burden. The decisions of the Coetus were not final until they had been approved in Europe, and every act had, therefore, to be reported with the utmost minuteness, either in Latin or Dutch; and, "it is difficult to choose," as the secretary once remarked, "between a language which one has forgotten and another which one has

never properly learned." Years sometimes passed before, in important cases, a decision could be reached. The Synods of Holland still occasionally sent German missionaries to America—the last two in 1786; but they absolutely refused to grant to the Coetus the privilege of conferring the rite of ordination. On several occasions, it is true, the Coetus had ventured to ordain ministers on the plea of urgent necessity, but it was against the protests of the fathers in Holland.

When, in 1793, the Coetus finally determined to resolve itself into a synod, the act required more courage and self-sacrifice than is generally supposed. By renouncing the "Holland stipend," some of the ministers were actually depriving themselves of the greater part of their support. It is pleasant, therefore, to observe that the new Synod immediately ordered the preparation of a Hymn-book and the publication of a new edition of the Catechism, and thus manifested a disposition to engage in earnest work.

In addressing you on "*The Progress of a Century*," beginning with the founding of our earliest Synod, my remarks must necessarily be introductory and superficial. Others will take up special themes and treat them with a particularity to which I must not aspire. All I can hope to do, is to lift the curtain here and there, in the hope of thus catching a glimpse of the condition and progress of the Church at the most eventful periods of her history.

The Synod of the German Reformed Church, as constituted in Lancaster, Pa., on the 27th of April, 1793, was by no means a large or imposing body. Thirteen ministers were present, and nine others are recorded as absent. There are no extant statistics for that year; but, by piecing together the reports of earlier and later years, it is possible to construct a table which may be assumed to be approximately correct. In these early reports the number of families alone is given; but we may safely reckon three communicants to every family. In this way it appears that the churches connected with the Synod numbered, in 1793, from twelve to fifteen thousand confirmed members.

Taking a bird's-eye view of our earliest Synod, we find that it included about one hundred and twenty congregations (of which upwards of thirty were vacant), scattered over a region extending from northern New Jersey, through eastern and central Pennsylvania and central Maryland, to the Valley of Virginia, with several outlying congregations west of the Alleghenies. The churches north and south of this region, as well as many within its limits, may be regarded as practically independent.

The two most important congregations in the Synod were Philadelphia and Lancaster, whose pastors—Winckhaus and Hendel—were, by common consent, the leaders of the Church. Next in importance were, probably, Germantown, Pa., and Frederick, Md. In Baltimore there were two small churches under the care of Trolldenier and Otterbein; but they were engaged in a controversy which greatly limited their influence. Easton and York, Pa., were vacant. Reading and Harrisburg, Pa., and Hagerstown, Md., were connected with country churches. In New Jersey, Caspar Wack was trying to save the last remnant of the churches of the German Valley. The chief numerical strength of the Church was still to be found in its earliest settlements between the Delaware and Schuylkill rivers; but Tulpehocken, Hanover, Carlisle and Shippensburg were also regarded as important charges. West of the Alleghenies John William Weber, the first minister of any denomination to found a church at Pittsburgh, was engaged in pioneer-work; but he could but rarely attend the meetings of synod.

Beyond these limits was a *terra incognita* which the Synod in a vague way claimed as its own. In New York the celebrated Dr. Gross was still pastor of the Nassau Street Church, of which Baron Steuben and John Jacob Astor were members; but he was advanced in years, and his name does not appear on the roll of synod. In Virginia Bernard F. Willy labored independently, and in North Carolina Andrew F. Loretz was doing excellent work. Vacant churches from Nova Scotia to

South Carolina called on the Synod to send them pastors; but there were none to send.

The history of the Reformed Church in the United States, since the organization of the Synod, may be regarded as consisting of three plainly marked periods: (1) to the founding of the Theological Seminary, in 1825; (2) to the Tercentenary Celebration and the organization of the General Synod, in 1868; and (3) to the Centennial Celebration of 1893.

The new Synod started in 1793, under the most discouraging circumstances, and more than thirty years passed away before the fruits of its independent life began to appear. It possessed none of the instrumentalities which are regarded as essential to prosperity, except the Widow's Fund, whose existence was rather nominal than real. There was no literary or theological institution; no Board of Missions; no church-paper. The supply of educated ministers from Europe had been cut off, and there were none who were properly qualified to take the place of those who were passing away. The attempt to found Franklin College, in 1787, in conjunction with the Lutherans, had proved a failure, and it was long before the Church recovered from its disappointment. It may, indeed, be doubted whether there is a period in the history of the Reformed Church which, from this point of view, is more discouraging than the one which extends from 1793 to 1825.

It is only by taking our place at the end of the period and looking backwards, that we become convinced that there was real progress. There was not much literary activity, it was true; but Dr. Gross had published his "*Moral Philosophy*," and the sermons of Dr. C. L. Becker had been printed and extensively circulated.

A hymn-book had been prepared and published (1797); an Order of Discipline adopted (1800); the English language had been introduced into a number of prominent churches; the Synod had been subdivided into classes (1820); and, best of all, after unnumbered difficulties and conflicts, a theological seminary had been founded. The number of ministers had

increased from 22 to 87, besides nine pastors who belonged to a schismatic Synod, called the Free Synod of Pennsylvania. In the preceding year (1824), the Classis of Western Pennsylvania had resolved itself into the Synod of Ohio, with thirteen ministers and about eighty congregations. The statistics of the mother Synod for 1825 are exceptionally imperfect; but, by filling out the blanks from the reports of the year nearest to the data in question, it appears that the number of communicants was 23,291. The membership of the Church had, therefore, about doubled; and, however it may be explained, it cannot be denied that this gloomy period was in fact a season of actual progress.

Shifting the scene now to 1863, the concluding year of the second period of our existence, we behold a surprising change. There had been conflicts, indeed, and losses; but the Church was evidently pervaded by a new life. The centre, if not the source, of that life was undoubtedly the Theological Seminary at Mercersburg. To relate the story of its humble beginnings—its struggles for existence—its successive removals from Carlisle to York, to Mercersburg, and at last to Lancaster, would demand a volume; yet at the time of which we speak it had already sent forth a succession of earnest and thoughtful men. It is a source of never-ceasing wonder that the little mountain village of Mercersburg should thus have become a centre of light and leading. It is astonishing that, notwithstanding the almost total lack of literary and social advantages, such men as Drs. Lewis Mayer, F. A. Rauch, John W. Nevin and Philip Schaff, not to speak of others of a later date, were content to toil for years with unremitting energy and patience. It was there that Rauch wrote his "Psychology," Nevin published his "Mystical Presence," and Schaff began his series of Church Histories which are known and admired of all men. The little town of Mercersburg gave its name to a system of philosophy and theology which was hailed by some as a glorious light and hated by others as a destructive heresy. In those days you could hardly open one of the great religious papers,

such as the *Congregationalist*, the *Puritan Recorder*, the *Evangelist*, or the *New York Observer*, without seeing that columns or pages had derived their inspiration from little Mercersburg. The *Mercersburg Review*, edited by Dr. Nevin, was full of powerful controversial articles; the *Deutsche Kirchenfreund*, edited by Dr. Schaff, led the German religious press of America. These powerful publications, which roused many of the American churches from the sleep of generations, naturally stirred up the German Reformed Church to a degree of activity which had been before unknown. Instrumentalities for extended church-work—Boards of Missions, Publication and Beneficiary Education—were provided after the model of other denominations; and though the amount contributed to general benevolence was still comparatively small, in was, in fact, increasing with remarkable rapidity. That the Church was advancing in general intelligence was evident from the fact that it maintained a number of German and English papers, a literary monthly, and a scientific and literary review of a high order.

As always happens at the close of an historical period, important events now followed each other in rapid succession. A Triennial Convention of the Dutch and German Churches was brought to a close by the withdrawal of the Dutch delegates, after which the two Synods of our own Church united in the establishment of a General Synod, which met for the first time at Pittsburg, November 18th, 1863. It was, however, the Tercentenary Celebration of the Heidelberg Catechism, with which the name of Dr. Henry Harbaugh is so honorably connected, that constitutes the crowning glory of 1863. In this country the Reformed Church has never produced better literary work than the Tercentenary Monument and the Tercentenary edition of the Heidelberg Catechism.

If the period of planting was concluded in 1823, there can be no doubt that in 1863 the tree was full of beautiful blossoms. May we venture to say that we are now beginning to behold the ripening fruit?

Turning now to the statistics of 1863 we find that the num-



ber of ministers had increased to 447, and that there were 1099 congregations and 98,775 confirmed members. The Reformed Church had, therefore, in the second period of its independent existence, more than quadrupled its ministry and membership. The benevolent contributions of the Tercentenary year were \$108,125.98.

All this it will be remembered occurred in the midst of conflicts in church and state. That in the controversies which disturbed the Church for more than thirty years there were serious losses cannot be doubted; but after all there were grand compensations. We may not have understood it at the time; but we now see how the hand of the Lord is mighty in the preparation of our branch of the Church for a grander and more comprehensive mission.

We shall not attempt to tell the story of our later development, though it presents many fascinating themes. The removal of "the foreign patrial adjective" from our official title (1874), has opened the way for broader plans of activity; though we have never more fully than at present appreciated the duty which we owe to the great German immigration. In no American denomination have the sciences of Liturgics and Hymnology been more profoundly studied; and since the resultant controversies were concluded by the labors of the Peace Commission, in 1879, we are beginning to enjoy the fruits of all this earnest research. A single glance at our records shows that we have now one General Synod, eight district Synods, and in round numbers 900 ministers and 215,000 members. Here again we are delighted to observe that in thirty years the Church has more than doubled its ministry and membership. Though in this opening paper we shall not venture to speak of our theological and literary institutions and our various enterprises of Christian activity, we are grateful for the past and look hopefully to the future.

Though we hesitate to institute comparisons, the marvelous progress of the Reformed Church during the past century will not be called into question. A chief cause of its prosperity

must be sought in its liberal and comprehensive character. The pioneers came from different countries, each of which had its local confession of faith, but by common consent retained the Heidelberg Catechism—the confession which was most broad, and liberal, and œcumenical. Practically its faith is based on the ancient creeds, which are the common possessions of Christendom. It holds as firmly as did the Great Synod of Berne, in 1532, that “Christ is the centre of Christian teaching,” and that “God Himself can only be known as He has revealed Himself in Jesus Christ.” During its whole history the Reformed Church in the United States has taken the most advanced ground on the subject of Christian union. The proposed union with the Presbyterians, as early as 1743; the plan to introduce the German church-union into this country, about 1819; and the more recent negotiations with the Reformed Church in America, all indicate that we are willing to go more than half way in our mutual efforts to actualize the grand ideal of the Master. While we regret that our desires in this respect have not been realized, the progress of a century encourages us to believe that it is the will of Providence that for the present, at least, we should move forward along our ancient historic lines. New fields are opening to our view, and what we most need is earnest, concentrated labor. “The destinies of the world are in the hands of those who work.” Trusting in the Lord who guided our fathers, we hopefully anticipate another Century of Progress.

#### IV.

### DIVORCE IN THE NEW TESTAMENT.

BY TALBOT W. CHAMBERS, D.D.

THE subject does not occur in John's Gospel, but is mentioned four times in the Synoptics, viz.: Matthew v. 31, 32; xix. 3-9, Mark x. 2-12, and Luke xvi. 18. The fullest of these passages is that which is given in the 19th chapter of Matthew. This states the law and the reasons of it in the clearest manner.

The occasion was furnished by the coming of some Pharisees, tempting or trying our Lord by a question the answer to which they could use to his prejudice, by representing his teaching either as unwarrantably severe, or as lacking in fidelity to the law of Moses. The question was, "Is it lawful for a man to put away his wife for every cause?" Our Lord's reply is wonderful for its wisdom and conclusiveness. He referred his questioners back to the original institution of marriage in Paradise. It was the union of one man and one woman, and that union the closest of which we can form a conception. The twain really become one flesh or one body, so that the partners in caring one for the other are actually caring for themselves. Even the ties of nature are subordinate to this union, for "a man shall leave his father and mother, and shall cleave to his wife," a declaration quoted by the Apostle Paul (Eph. v. 31), as well as by our Lord. The union, therefore, is from its very nature irrevocable. It must be for life. "What God hath joined together, let not man put asunder." Human authority cannot avail against a divine command. Thus, without qualification, does our Lord lay down the law in answer to the Pharisees' question. For no cause is it lawful for a man to put away

his wife; but of course this is stated as a general rule arising out of the original institution and implied in its very terms, yet one to which, as we afterwards learn, there is a single exception. Had our Lord stopped here and added nothing further, we should arrive, though by a different road, at the same conclusion as our Roman Catholic brethren, who (because with them marriage is a sacrament) hold that the marriage bond is absolutely and universally indissoluble. But there was something further.

The Pharisees objected to our Lord's words, the enactment of Moses (Deut. xxiv. 1-4), authorizing a man in certain circumstances to put away his wife, and asked the reason of it. The Saviour's answer is noteworthy. He says that divorce was tolerated because of their "hardness of heart." The Jews had fallen below the original standard of marriage, and in view of the general state of society and the harshness of the race, it was better for the wife, on the whole, that this liberty of divorce should be allowed, seeing that without it she would suffer more severely in other ways. At the same time he recalls the primitive law, saying: "But from the beginning it has not been so," thus enforcing the truth that the Mosaic enactment was only a permissive statute for the time then being, and did not repeal the fundamental precept given in Eden. Then he declares that divorce followed by remarriage, except for the cause of conjugal unfaithfulness, is a breach of the seventh commandment. Thus one cause is allowed. Why? Because in such a case the marriage bond has been broken in its essential and characteristic feature. Husband and wife are *one flesh* in a sense in which no other two human beings can be. But the cohabitation of either with another person ruptures the sacred tie, and makes the one flesh to become again twain. God can put an end to the union by the article of death, and either of the married pair can do the same by the commission of sin,—a sin which strikes at the vitals of the union. Hence a decree of divorce in such a case merely gives a formal sanction to what has already taken place. It legitimates a fact. But while this is true; it does not pre-

vent the offended party from condoning the offence if for any reasons that should seem to be expedient or wise.

In the Epistles there is a farther treatment of the subject. This is found, just where one would naturally look for it, in Paul's First Epistle to the Corinthians, which is occupied mainly with the settlement of ethical questions as they arose in the early Church. One of these concerned marriage, to which is devoted nearly the whole of the seventh chapter. In this the Apostle clearly distinguishes between his own utterances and those of the Lord Jesus, quoting the latter where they applied, and supplementing them where they did not, by what the Holy Spirit inspired the Apostle to say. Thus (verse 10) he says : "Unto the married I give charge, yea, not I, but the Lord," where he is merely reiterating the command of Christ as to marriage separations among believers. Then, in the 12th verse, he changes the manner of address. "But to the rest say I, not the Lord." *The rest* here intended are a different class of persons, viz., that in which while one party was Christians, the other was heathen. In regard of such cases our Lord had given no command, and it remained, therefore, for the Apostle, under the guidance of the Spirit of God, to give the appropriate directions. What he enjoined was this : "If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. . . . Yet, if the unbelieving departeth, let him depart; the brother or sister is not under bondage [enslaved] in such cases." (Vs. 12, 13, 15.) There has been a great difference of opinion as to the force and meaning of the last clause. Meyer (*in loco*) expounds it, "is not enslaved, so, namely, as to remain bound in marriage to such an one." So Dr. Hodge, Principal Edwards and others; but many and high authorities oppose this view. Yet, one may ask if it be not the marriage bond from which, in the case supposed, the Christian is freed, what is it? Surely not the authority or the presence of the unbelieving partner, for this, by the very supposi-

tion, has ceased. Dr. Hovey ("Studies in Ethics and Religion," p. 329) explains the passage to mean: "Do not oppose separation if it is sought by a heathen companion and will be conducive to peace," and then adds, "The believer is not a bonds slave to the marriage state, nor required to sacrifice self-respect and domestic quiet for the purpose of winning an unbelieving husband to the truth." But this supposes that the believing wife's consent is necessary to the withdrawal of her heathen husband, which is not at all the fact. He goes whether she consents or not, and the question is, In what state does that departing leave her? The answer of the Apostle is, "It leaves her free, because her unbelieving partner has broken up the marriage." (Nor is there any clashing between this view and the law laid down by our Lord. Both hold that the only legitimate ground for divorce is the adultery of one or other party.) But a new case arises when one party is openly repudiated, and there is no remedy. Then the contract is broken and the sufferer is free. Hence, the doctrine has been held by most Protestants that willful desertion is a legitimate ground of divorce. The "Westminster Confession of Faith" puts it, "Such willful desertion as can in no way be remedied by the Church or civil magistrate."

According to the New Testament there are only two causes for divorce—adultery and willful desertion. This law, experience has shown to be wise and wholesome. It works hardly in some cases, but these are to be borne with in view of the general welfare. Family life lies at the basis of the whole social system. Whatever debases that, strikes at the prosperity and even the existence of civilized society. One of the saddest aspects of the times is found in the fact that, while the statutes of New York and New Jersey conform to the New Testament, and South Carolina never grants a divorce, all the other States allow it for a variety of causes, and one of them whenever the judge thinks that the happiness of the marriage relation requires it. (?) Alas, alas, for the families that are formed under such a state of things.



There are those who will consider the conclusion thus reached harsh and forbidding. They say that it works very hardly in some cases, where circumstances defeat all the ends of marriage. One case is where the husband or wife becomes insane, it may be hopelessly. But how cruel it would be to make such a misfortune sufficient cause for dissolving the marriage, and so leave the sufferer without any claim for care and attention on a partner bound in the most solemn manner? Both parties are distressed; but surely the one deprived of reason is most to be pitied. Other cases are those in which one partner is the victim of intemperance, or has been convicted of crime, and the happiness of the relation is entirely gone. This may require a separation more or less protracted; but it cannot work dissolution of the bond. That remains, and with it the obligation of the suffering party to labor and pray for the removal of the evil. And in neither case does experience show that such a result is hopeless. If, in any instance, there should be habitual cruelty, all laws provide for a separation *a mensa et toro*, which meets the urgent needs of the situation.

But owing to the carelessness with which marriage is contracted, there are cases not so serious as those just mentioned yet such as often are made a plea for divorce. Ambition, interest, weariness of a solitary life, a whim, a passing caprice, the rebound from an unsuccessful suit, or similar causes, lead persons to enter without consideration into a union the most intimate and sacred and lasting of which earth knows. After a time there develop incompatibilities of the most serious nature, and by-and-by it seems as if no relief is possible except by rupturing the bond so mistakenly made. But this is a hasty conclusion. Many evils may be lived down and many disagreements reconciled, especially when it is felt that the bond is indissoluble. I can recall a case within my own knowledge, and can speak of it as the parties are both dead. A merchant of high standing and large fortune courted for his second wife a young lady of position, beauty and moral worth, but somewhat romantic in taste and notions. They were married, and for a

time all went merrily. But soon the incompatibility of tastes and wishes developed, they became estranged from each other, and said and felt that there was no hope of happiness for either save in the death of the other. The wife left her husband's house and sought a home with her friends. These received her, but insisted that she and her husband were both in the wrong. Perhaps [the marriage should not have been contracted; but it had been, and now it could not be undone. All that remained was for them to live up to the obligations they had assumed. No other course was possible. Both had confessed Christ as their Saviour, and for them now to live apart would be a scandal and a shame. They must come together, and study each other's welfare. The remonstrance was effectual. The wife returned to her husband, and for many years they lived very happily together. She became zealous of good works, and at the time of her death a special memorial service was held in an institution she had befriended.

It is a very old and common remark that no man knows what he can do or suffer until he tries. Nowhere is this remark more signally illustrated than in the married relation. When a couple find out that they have made a mistake, it seems at first as if the difficulty, the estrangement, could never be healed; but after reflection upon the consequences of a separation there often comes a determination to make the best of the situation. They try, and they succeed. Nor is there any reason why this should not be universal. God has ordained the limits and the duties of marriage, and they who seek His aid under the conviction that they have erred in the choice of a partner in life, may confidently expect that his grace shall be sufficient for their need.

Another case I remember is that of an excellent Christian man whose wife became notoriously unfaithful to him. He separated himself and his children from her, but provided for her support as long as he lived. His friends urged him to procure a divorce which there was no doubt would be granted; but he firmly refused, saying that he did not want his children to

bear through life the stigma that their mother was a divorced woman for cause. This was his conviction, and he bore up under the trials of his situation wonderfully well. His may be an extreme case, but the general principle is as certain as anything can be.

The marriage bond is indissoluble save for two reasons. Where neither of these occurs, the silken fetter may become an intolerable yoke, and yet it should be, it must be, tolerated. Better to bear the evils one knows than to encounter others which may be far worse. Here is the opportunity for friends to be of signal service. If they be considerate, impartial, and cool, they can give advice which must be respected, and may arrest an evil before it has become remediless. How great is their responsibility, and how often it is neglected! The observation of a long life satisfies me that there are few conjugal disputes which cannot be amicably settled if the right means are used.

The subject is one that has especial claims upon the Church and its ministers. There is a serious and growing laxity of opinion and practice in our country. A few of the States conform their action to the strictness of the New Testament, but the great majority let down the bars at a fearful rate. And not a few men of ability and station defend their course as wise and proper. Of course advantage is taken of the fact, and many unions are broken which ought to have been maintained inviolate. So far has this gone that a few years since a clever writer published an article against the prevalent polygamy, signifying by that not the having a number of wives at the same time, but the accomplishing of the same result by the frequent use of divorce and remarriage, as was seen in a certain period of the Roman Empire. Things were and are not so bad in the nineteenth century as they were in the first; but there is abundant reason for great vigilance and resolution on the part of the Christian public. Church officers and society should adhere rigidly to the New Testament standard, and frown upon divorces obtained upon any other ground than those sanctioned

by our Lord and his Apostle. Firmness here is of great consequence. But of still greater consequence is the considerate action of the friends of the parties before the final step has been taken. They are answerable to God for doing what in them lies to hinder any separation which is not based on necessary and unquestionable grounds. Happy they who in such painful circumstances earn the beatitude of our Lord: *Blessed are the peacemakers ; for they shall be called Sons of God.*

# V.

## THE SEVENTH PETITION, OR THE KINGDOM OF DARKNESS.

BY REV. J. B. RUST, A. M.

Amazement seized  
 All the host of heaven; back they recoil'd, afraid  
 At first, and called me Sin, and for a sign  
 Portentous held me; but familiar grown,  
 I pleased, and with attractive graces won  
 The most averse. . . . .  
 . . . . . I fled, and cried out, Death!  
 Hell trembled at the hideous name and sigh'd  
 From all her caves, and back resounded, Death!  
 —PARADISE LOST.

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*Ἀλλὰ βῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.*

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THIS petition has been declared to be the greatest in the Lord's Prayer.\* Therefore it most fitly stands at its close. It directs the devout disciple to look into the future, and with firm faith to pray for the heralding of the hour when all that is crooked shall be made straight. It forecasts the advent of an eternal day when the faithful and the redeemed shall be united in the enjoyment of a sinless life and a perfect state. The seventh petition expresses in the most comprehensive, yet in the plainest way, the deep and ceaseless yearning which dwells in the heart of every believer, for the final deliverance of the sons of God, for a new heaven and a new earth. St. Paul gives

\* Alford, Greek Testament, Matt. vi: 13.

prophetic utterance to this aspiration when he says : " For we know that the whole creation groaneth and travaileth in pain together until now, and not only it, but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." \* Without entering into a necessarily inadequate and unsatisfactory description of that great final day, our Lord, in the closing words of His prayer, grants to faith the exalted promise and divine assurance that the problem of evil will be solved by the deliverance of the just.

To the immediate disciples of Jesus the seventh petition had a profoundly comforting significance. They shared, with their countrymen, the Jewish belief in a kingdom of darkness, whose wicked emissaries exercised a baleful influence upon the visible world. Sonship with God through Christ, not only assured them of victory over the temptations and sinfulness of this earthly life, but also over the powers of hell.

The study of the problem of evil is very old.† The author of the Book of Job, Plato in the *Timæus*, the Stoics, the Alexandrians, Leibnitz, Voltaire and Rousseau, Pope, Warburton, Bolingbroke and Shaftesbury, Kant and Goethe, Schopenhauer and Hartmann, are but a few of the famous thinkers who sought to unlock the secret of this overwhelming mystery, whose reality ever and again asserts itself, in the material and spiritual crises of individual experience, in death-dealing disaster by land and sea, and yonder among the stars, midst the passage of the cosmic æons, on a scale of inconceivable vastness, " in the crash of matter and the wreck of worlds." The presence and play of two antagonistic forces in the physical universe and in mankind have been recognized, in one form and another, by all religions and in every age of history. The good principle, the principle of justice and mercy, was associated with an Eternal Being, as in the Hebrew Monotheism, with Pantheistic emanations, as in the Vishnu of Brahminism and the Ormuzd of the Parsees, or revealed itself through the instrumentality of holy angels in

\* Rom. viii : 22, 23.

† Mozley, On Miracles, p. 87.



whom it was personified, as in the heavenly messengers of the Old Testament,\* or the "demonic sign" of Socrates, the ethical conviction wrought in the heart by the Supreme Intelligence. The evil principle, on the other hand, exercised its malignant cunning and disturbing power through the agency of a destroying spirit like the Siva of the Hindus and the Satan of Scripture,† or through a hierarchy of wicked demons.‡ Since there is but one step from the belief in evil spirits to the notion that mortals can enter into league with them against the rest of mankind, at a very early period the so-called "Black Arts" sprang into existence.

The human family fell into one of the most deplorable of aberrations when, in infantile ignorance and moral degeneracy, it constructed upon the awful but unrecognized fact of sin, this cruel fabric of superstition and developed the corrupt oracular mysteries of antiquity, followed by the witchcraft, necromancy and exorcism of the Middle Ages and Modern Times. After it once gained a foothold in the world, this dreadful madness continued to rest for centuries, like a huge vampire, upon the nations of the earth. Having gradually sacrificed the love of the beautiful and the true which still lingered in the torso of human nature, through the influence of Paganism, false philosophy and war they became the unhappy victims of the weird, the grotesque and the horrible. During the Middle Ages and the Reformation era, witchcraft and exorcism swept across the whole of Europe and filled every relation and avenue of life, from Pope to peasant, from the busiest minister to the humblest layman, with mortal terror. A cord of sympathy bound them all together, and they were moved by the sworn determination to persecute and destroy every supposed or acknowledged accomplice of Satan. In a single century (1550-1650) not less than a hundred thousand lives were sacrificed at the hands of fanatical avengers for the imaginary crime of

\* Rhys Davids, *Origin and Growth of Religion*, p. 19.

† 1 Chr. 21: 1. Job 1: 6; 2: 1

‡ Math. 9: 34; 12: 24. Mark 22: 3. Eph. 2: 2

witchcraft.\* Innocent VIII. and Leo X. believed in it.† Luther, so the legend goes, had a vision of Satan and hurled his ink-well at the tempter.‡ John Wesley appealed to Scripture in defense of the popular delusion, and the authority of Sir William Blackstone served to protract its existence. Nor was this madness confined to the old world. The early colonists brought it with them from Europe and gave it a home upon the American continent, where it held sway until the human mind began to yield to rescuing and enlightening influences, shed abroad by a more faithful and humane interpretation of Scripture, and by the revelations of free scientific research in the domain of nature.

Many who are prejudiced in favor of the really wonderful achievements of science, and extravagantly ascribe all enlightenment to its growth, naturally object to the association of a more accurate interpretation of the Bible, with the fruits of experimental philosophy in the great triumph of reason over superstition. In justification of their position they appeal to the Bible itself. They point to the demonology of the Old and New Testaments; to the instances of sorcery, familiars, possessions and exorcisms recorded there, as the source of these widespread and destructive delusions which now, through the brave

\* Lea, *History of the Inquisition*, Vol. III., p. 508. White, *Possession*, *Popular Science Monthly*, March, 1889.

† Brunengo, in defense of the Roman Catholic dogma on this subject, declares that one hundred and three papal bulls were issued to serve inquisitors as a rule of procedure in prosecutions for witchcraft, magic and other sorceries. The Jesuits, during the time of the Reformation, and later, claimed the power of casting out devils as an infallible test of the true Church, and asserted that that power was not possessed by any of their heretical opponents. A counter-claim was made by the Protestants, and the Puritans sought to maintain it by having a service for exorcism introduced into the Anglican Liturgy.

‡ Er erzählt so aus der Zeit seiner ersten Psalmenvorlesungen, wie er einmal des Nachts, da er nach dem Gesang der Nachtmetten noch studierend im Refektorium gemessen sei, den Teufel dreimal habe rauschen hoeren wie beim Schleifen eines Scheffels; da habe er endlich seine Buecher zusammengerafft und sei zu Bett gegangen, habe aber spaeter bedauert, jenen nicht weiter beobachtet zu haben. Koestlin, *Martin Luther*, Vol. I., p. 152.

and persistent efforts of the naturalists, have vanished, like the mists of the morning, from the soil of the civilized world. Let us weigh the facts in the case. The book of Nature often helps us to read the book of Revelation. There is no conflict between the two. Why should any one be afraid of truth? It certainly is the duty of all the children of God to guard the citadel of redemptive revelation with the vigilance of a living faith. But even in doing this, one may glide into narrow grooves of professional routine. Hence we sometimes worry lest in the search after truth we may fail to discover it in those preconceived and colored shapes with which our minds have become familiar through the bias of tradition and training.

It can readily be seen that a current misinterpretation of Scripture may cause great and lasting harm, notably in an age when people are ignorant of letters, or gather their information at second hand. As an illustration apropos of this discussion, we cite the misapplication of the old Mosaic law against witchcraft. What Lea says concerning it, may be true.\* But a careful investigation of the sober facts connected therewith, shows conclusively that the bloody horrors perpetrated during the witch-craze of the Middle Ages and later, were in no wise justifiable under the provisions of that law. Philo and Josephus understood a witch to be a poisoner, or one who by secret and unlawful drugs or philtrea, sought to injure the senses or the lives of men.†

Josephus thus states the law at length: "Let no one of the Israelites keep any poison that may cause death or any other harm; but if he be caught with it, let him be put to death, and suffer the very same mischief that he would have brought upon them for whom the poison was prepared."‡

\* "The awful words, 'Thou shalt not suffer a witch (Mekassepha) to live,' have wrung through the centuries, and have served as a justification for probably more judicial slaughter than any other sentence in the history of human jurisprudence."—Lea, *History of the Inquisition*, Vol. I page 396.

† Whiston's *Josephus*, Vol. I., page 277, note.

‡ Josephus, *Antiquities*, Vol. I., p. 277.

The following passage in Plato's *Laws*, when compared with the statute on witchcraft in the Hebrew code, suggests the conclusion that the great Greek thinker must have had some knowledge of Jewish jurisprudence; that he deplored the common superstition of his age and sought to institute means to prevent its baleful effects:

"There is another kind (of poison) which injures by sorceries, and incantations, and magic bonds, as they are termed, and induces one class of men to injure others as far as they can, and persuades others that they above all persons are liable to be injured by the powers of the magician. Now it is not easy to know the origin of all these things; nor if a man do know, can he readily persuade others of his belief. And when men are disturbed at the sight of waxen images fixed either at the doors, or in a place where three ways meet, or in the sepulchres of parents, there is no use in trying to persuade them that they should despise all such things, because they have no certain knowledge about them. But we must have a law in two parts concerning poisoning, in whichever of the two ways the attempt is made, and we must entreat, exhort and advise men not to have recourse to such practices by which they scare the multitude out of their wits, as if they were children, compelling the legislator and the judge to heal the fears which the sorcerer arouses, and to tell them in the first place, that he who attempts to poison or enchant others knows not what he is doing, either as regards the body (unless he have a knowledge of medicine), or as regards his enchantments, unless he happens to be a diviner or soothsayer. Let the law, then, run as follows about poisoning: He who employs poison to do any injury not fatal to a man himself, or to his servants, or any injury whether fatal or not, to his cattle or his bees, if he be a physician, and be convicted of poisoning, shall be punished with death; or if he be a private person, the court shall determine what he is to pay or suffer. But he who seems to be the sort of man who injures others by magic knots, or enchantments, or incantations, or any of the like practices, if he be a prophet or diviner, let him die; and if, not being a prophet, he be convicted of witchcraft, as in the previous case, let the court fix what he is to pay or suffer."\*

Testimony of a more direct and personal character than that of Plato is offered by Josephus at a later day, and may be cited to show that even in the darkest periods of history there were men who had wholly divested themselves of the degrading faith in the follies of superstition:

"But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to

\* Jowett's *Plato, Laws*, Vol. IV., p. 445.

live, if they would not change their religion to the religion of those to whom they fled for safety. They spoke reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretences as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, and those who fled to them for refuge ought not to be persecuted. I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers if they could overcome their enemies by wizards\*

Again, the famous Jewish commentator, Maimonides, declares that a sorcerer was one who divined by using some kind of drugs or philtre. He also draws a sharp line of distinction between heathen superstition and Hebrew Monotheism, maintaining that Jewish legislation throughout stood in irreconcilable conflict with Heathenism.†

Thus the misconception and resulting evil do not lie in the Bible itself, but arise from the strange and unaccountable freaks to which the human mind is given at certain stages of its history.‡ Therefore a discovery of science may dissipate an error of judgment, or clear up a wrong and flagrant application of the Word of God. Unquestionably this rule can be employed in the study of the demonology of the Sacred Writings. But it must be borne in mind that for many centuries the Bible was not read by the masses, and that at an early period in the history of the Church, largely on account of wide-spread ignorance respecting historic gospel teaching, combined with various other causes, heathen superstitions were grafted upon and imperceptibly blended with the original articles of faith by the professed followers of Christ. Having this undeniable testimony of history before us, we are enabled more readily to reach right conclusions with reference to the teachings of Scripture and the enlightening influences of Christianity.

\*Josephus, *Autobiography*.

† Maimonides, "The Laws of Moses," p. 159. (Townley, London, 1827.)

‡ And is not this the reason why our modern Spiritualists, for the most part, antagonize the Scriptures and seek the overthrow of Christianity? Spiritualism, so-called, is a revival of Zaban errors and heathen practices in a more refined form, and thus logically an assailant of the theistic teachings of the Bible.

The Bible undoubtedly contains a system of demonology, and teaches the existence of a world of darkness. But in the Old Testament one can trace the gradual growth of the belief in evil agencies and familiars, both among Jews and Gentiles. This fact offers good ground for holding that "a pure religion and philosophy was spread over the whole ancient world, and afterwards falsified. Instruction and authority were blended in one, at first with patriarchal simplicity, but at length in the Babylonian spirit of dominion; and then arose the celebration of religion by mysterious rites, and the worship of idols by an inevitable process of degradation. It is this vast system of truth and this equally vast system of falsehood and corruption, both in ruins, that we find so perplexing in the ancient fables. To lead humanity out of this maze of error, some distinct highway was necessary; and this great earthwork, so to call it, was thrown up in Judea, where Moses led the sons of Israel along its heights." \* The belief in evil spirits becomes more marked and fixed, and receives a new impetus as Jewish history approaches the dawn of the Christian period.

The Old Testament† contains two words, שְׁעִירִים ‡ and שְׂרִיִּם, § translated "devils" in the English version. The former applies to goats and to men wearing hairy robes, the inhabitants of trackless wastes, and perhaps, in popular story, goat-like denizens of the forest similar to the Greek satyrs. || The latter is rendered δαιμόνια in the Septuagint. Commenting on the former of these, Parkhurst very pointedly says: "It is not improbable that the Christians borrowed their goat-like pictures of the devil with a tail, horns and cloven feet from the heathenish representations of Pan the terrible."

\* Smedley, Occult Sciences, p. 6.

† "The idea placed at the opening of the Old Testament, that as all evil which burdens mankind is the result of sin, the removal of evil can only come by the defeat of the wicked one, is decisive for the ethical character of Old Testament religion."—Oehler, O. T. Theology, p. 53.

‡ Levit. 17: 7. 2 Chron. 2: 15.

§ Deut. 32: 17. Ps. 106: 37.

|| Gesenius. Maimonides, Laws of Moses, p. 272.



The Rabbins believed the devil to appear most frequently in the shape of a goat, which was the emblem of the sin-offering and is the emblem of sinful men at the last judgment.\*

When our Lord appeared on earth there existed an elaborate system of black art among the Jews, which in its incantations, mystic rites and exorcisms was scarcely distinguishable from the commonly despised practices of heathen nations.† It is difficult to determine to what extent the ideas and customs of the Hebrews were affected by the Babylonian captivity. Dicit Simeon Ben Lachish: "Nomina Angelorum et mensium ascenderunt in domum Israelis ex Babylone."‡ This statement may contain a grain of truth, for despite the protection against heathen modes of thought and life afforded by those ordinances of worship which could be observed beyond the confines of the Holy Land,§ it does not stand to reason that the Hebrews remained entirely uninfluenced by their surroundings in captivity. The Cabalism of the Babylonian Jews and the angelism and demonism of the Talmud surely settle this question.|| On the other hand we must remember that though the naming of the messengers of Jehovah may be ascribed to later causes and sources, the belief itself in them antedates any contact of the Jews as a nation with heathen civilization.¶

In the New Testament we meet with clearer teachings concerning the kingdom of darkness. Our Lord not only recognized and declared its existence, but made known all that men need to know about it in order to escape the enthrallment of

\* "But our wise men say that the reason why expiation was made by he-goats for the whole congregation was that the whole congregation of Israel sinned about a goat when they sold righteous Joseph into Egypt, as it is said: "They killed a kid of the goats, and dipped the coat in the blood."—(Gen. 37: 31). Maimonides, *Laws of Moses*, p. 286.

† Geikie, *Life of Christ*, p. 479.

‡ Mackay, *Progress of the Intellect*, Vol. I., p. 428.

§ Oehler, *O. T. Theol.* p. 423.

|| Farrar, *History Interpretation*, p. 96. Rawlinson, *Ancient Monarchies*, Vol. III, p. 291. Arnold, *Genesis and Science*, p. 243.

¶ Gen. 32: 2.

superstition and the imprisonment of hell. But it is a flagrant error to place the instances of possession mentioned in the New Testament in the same category with the fanatical belief in witchcraft as it was developed anew during the Middle Ages and to ascribe both to ignorance of scientific truth. The Scriptures do not warrant the position that every reference they contain to a world of evil influences, commits them to the charge of being the chief teacher in Christendom of all the foolish and ruinous practices in which believers in dark powers have engaged. A careful study of the Bible will substantiate this statement.\* Though here and there indications of the recognition of spiritualism and heathen exorcism appear, as in the case of the Witch of Endor and the priests of Baal in the Old Testament, and in utterances on the part of Jesus which seem to sanction belief in the pagan demons, Belial and Beelzebub, the spirit of the Bible is utterly at variance with the corrupting arts of sorcerers, soothsayers and all their kindred brood.† In the New Testament the line is carefully drawn against all the follies of superstition. We are told that many Jews and Greeks, through the powerful preaching of St. Paul in Ephesus, believed, confessed, showed their deeds, and some who used curious arts, brought their books together and burned them before all men.‡

\* First and foremost, Christ declares Himself to be stronger than Satan. Luke ii. 20, 21, 22.

Early Christian tradition also preserves the New Testament teaching. "But as to the threats of the devil, fear him not, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power both to save and destroy, and keep His commandments and ye will live to God."—Hermas, Book II., Chap. VI.

"The instigator of sin and the father of evil is the devil. The devil, says the Saviour, sinneth from the beginning. Before him no one sinned and he became Satan by his own choice. Herein the Old Testament agrees with the New. Ezech. 28: 12-17. Luc. 10: 18."—Cyrill of Jerusalem. Roessler Vol. V, p. 342.

"Human sacrifices have ceased only since the introduction of Christianity, whose Founder alone delivered us from the power of the demons, the deception of which Porphyry himself disclosed to us." Eusebius.—Roessler, Kirchen-Väter, Vol. V., p. 217.

† Ezek. 13: 17-23. Jer. 27: 9, 10.

‡ Acts 19: 19.

An unprejudiced examination of Scripture will show that with the description and denunciatory accounts of historic delusions, superstitions and sins, there runs through the Bible a parallel revelation of enlightening truth.

Christ taught the existence of a kingdom of darkness and the exercise of its influence through the medium of this world. But He came to destroy it by supplanting it in the hearts of men. It is unreasonable and dishonest for any one to scoff at the idea of a Satanic power, as set forth in the New Testament, simply because the pure spirit of the Gospel, revealed in pious warnings and exhortations to prayer, and the result of the preaching of Saint Paul in Ephesus, go hand-in-hand with the appeal which comes to us from the portals of the temple of science. It equals the puerility of ridiculing the attestations and monitions of modern civilization touching peculiar and perplexing manias which at times lay hold on the popular mind. True Christianity is the enemy of sin, superstition, folly and fanticism of every kind. Therefore its *methods* are characterized by dignity, reasonableness and solid worth.\* It advocates the art of persuasion.† It preaches the rescue of the victim instead of his cruel death. Unlike Mohammedanism, a religion which aims to compass the extermination of every infidel and heretic, Christianity labors for conversion through the address of Divine Compassion. It looks to God as the ultimate source and author of victory over all manifestations of a deep, dark, inscrutable kingdom of iniquity. This truth shines forth from the petition, pronounced by the lips of Christ: Deliver us from evil.

I.

THE SEVENTH PETITION IS A PRAYER FOR DELIVERANCE FROM THE POWER OF DARKNESS AS EXERCISED BY THE WORLD.

There were two phases in Christ's treatment of the power of evil. Now He objectified, again He subjectified it. That is to say, in certain instances manifestations of wickedness were

\* Romans 12: 2, 3. Titus 2: 1-9; 12, 13, 14.

† 2 Cor. 5: 2.

directly ascribed by Him to Satan. At other times the sinful or sinning individual was himself identified with the evil one. Shortly before His trial in the court of Pilate, Jesus said to Peter: "Simon, Simon, behold Satan hath desired to have you that he might sift you as wheat, but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen the brethren." \* On another occasion, earlier in His public career, when He was preparing his disciples by his example, precepts and prophecies for faith in his Messianic mission, the Saviour, whilst passing through the towns of Cesarea Philippi, rebuked Peter for his disapproval of unwelcome predictions touching His own tragic death. He said: "Get thee behind me, Satan, for thou savorest not the things that be of God, but the things that be of men." † In the former instance Satan is represented as being a prominent factor in temptation. In the latter we are taught that the individual heart and its motives may and do play the part of a tempter. In both cases, however, the medium of agency is human. The kingdom of darkness exercises its soul-destroying power through the instrumentality of man himself. Therefore just to the degree in which the heart becomes involved in or allows itself to be controlled by sin, does it pass under the dominion of Satan. "All languages which are associated with the history of revelation and philosophy contain just as distinct traces of the identity of wickedness and evil as of their difference. ‡ That life which manifests a self-destructive energy and makes for unrighteousness, is wicked. That life which has been morally destroyed, knows itself to be ruined and bound, is evil. The destruction

\* Luke 22: 31, 32.

† Mark 8: 33.

‡ Luther, it is well known, rendered the petition thus: "Erloese uns von dem Uebel" as contradistinguished from the Reformed rendering: "Erloese uns von dem Boesen." He said that though the original text referred chiefly to the Evil One, the devil, against whom the sum of all prayer must be directed, it also includes every kind of evil. But Bungenhagen, his intimate friend, introduced the form: "Vom Boesen" into the liturgical service for communion, in the order of worship prepared by him. Vide Koestlin, Martin Luther, vol. 2, p. 62.

is the unity of both. Wickedness causes suffering because man in himself, or the original man, indulges in it in moral enslavement, acting against himself alone, and through it ruins only himself, for the government of God is indestructible."\* The seventh petition thus warns every follower of Christ, every seeker after God and eternal happiness, against all those malignant and destructive tendencies in human nature which subjectify themselves in the individual and objectify themselves in the world of men at large. Every human being realizes the existence of subtle powers somehow woven into his soul, which press him away from the path of holiness, justice, love and truth. The better men learn to know themselves, the more deeply conscious do they become of the reality of these disturbing elements. To all this are added the enticing spirit and agency of the world, most potent in their universal effect upon sinful humanity.

Ah, how rapidly the poetic dreams of childhood and the bliss of infant innocence fade away before the searing wind which blows from the plains of the city of sin! We feel the power of temptation on every hand. We see the ravages of evil everywhere. In the depths of the soul, which no eye but God's can pierce, are heard the sullen reverberations of moral discord and the anxious sighs of penitential grief. Men meet us by the way as we move onward in the relentless flux of time, and confess some of their sins, in the vain hope that a partial unburdening of the weight by sharing the knowledge of it with another, may cleanse the record and bring them peace. A word or two of sadness, unbelief and despair permit us to obtain a fleeting glimpse of the shadow on the soul. The unfathomable remainder becomes the prey of conjecture. An oath uttered here, the wild fire of consuming wrath; a cry of remorse heard yonder, the smoldering ruin of a wasted life;—thus the seething discontent of the surging multitudes around us all betray the vanity of this world. And yet so few seem to learn the lesson of wisdom. At least they do not learn it in time. They procrastinate the

\* Nietzsche, *System der Chr. Lehre*, p. 214.



culture of the soul from day to day under the dangerous delusion that neither the human heart nor mankind as a whole are quite as perverse as some would wish them to believe. Thus parents blindly neglect the training of the young, and nations barter away the priceless boon of liberty to flatter a degraded proletariat devoted to indulgence in interdicted delight. Then there follows a rude awakening to the awful realization of enchainment and death. Such power has this imagined harmless thing—the world! It comes in the dress of an archangel, with all the alluring graces of unholy purpose, and by gentle pressure coils its arms around the soul and feeds it upon the husks of sin. It carries men away from virtue, truth and God. Lot's home in Sodom brought him poverty and shame. As by a very small matter the life of a stalwart man may be destroyed, so there is only one short step between innocence and guilt. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."\* Because of these momentous facts with which every mortal becomes acquainted in one form or another, our Lord taught his disciples to look away from themselves, from the man of sin, and from their earthly surroundings. He had revealed to them the sublime reality of the Fatherhood of God. The eternity and immutability of the divine government had become to them a living truth. In their conflict with the world as the messengers of salvation, they were directed to depend upon God alone for deliverance from evil. It is even so now. No man can *save himself* from the powers of carnality and the destructive enticements of the earthly life. No follower of Christ can be successful in the mission of a teacher and preacher of righteousness, who attempts such service in his own doubtful strength. All instrumentalities pitted against the economy of God are without avail. The principles of goodness and truth are eternal. The Almighty Governor of the universe meets out both justice and mercy. The soul that hides under His wings will live forever. He alone can conquer

\* 1 John 2: 15, 16, 17.



iniquity and lend protection against the fatal influences of the world. Therefore Jesus admonished his disciples always to cast themselves upon the great under-arm of God.

## II.

### THE SEVENTH PETITION IS A PRAYER FOR DELIVERANCE FROM THE POWER OF DARKNESS AS EXERCISED BY SATAN.

Jesus also taught his disciples to depend upon the Father for defence against the wiles of Satan. It cannot be denied that the existence of evil agencies outside of the race of man is distinctly declared in the New Testament. His treatment of those said to have been possessed by evil spirits proves that Jesus Himself proclaimed the malady to be real, and, in a sense, sanctioned the popular belief concerning relations between the powers of darkness and the mind of man. But, we ask, in what sense did Jesus sanction the popular faith, and what did He actually teach regarding the nature and extent of the influence exercised by the kingdom of Satan upon the human soul? The rationalist and naturalistic scientist at once assert that Jesus simply accommodated Himself to the superstitious notions of the people of His day, and charge that His treatment of the possessed, as recounted in the New Testament, fathered the terrible persecutions of so-called demoniacs during the Middle Ages, as well as the deplorable and humiliating belief in witchcraft throughout the eighteenth century. But, in the light of a careful examination of the Gospels, all these declarations fall away and are remembered as sacrilegious assumptions. History bears further testimony that all the superstition which appeared on the continent of Europe after the beginning of the Christian era was in part the result of an ignorant abuse of Scripture, and in part a survival of Northern mythology, mingled with the floating debris of the effete pagan ritus of the East. We are told that the age in which Christ appeared had no scientific knowledge of medicine and pathology, and that, after Oriental fashion, all lunacy was attributed to demoniacal powers.

It is alleged that Jesus shared this popular ignorance, and thus, instead of improving, perpetuated the unenlightened condition of His times.\*

The facts, as are presented to us in the Gospels, are these: In Palestine, during the public ministry of our Lord, the peculiar malady called possession in the New Testament, occurred with great frequency. It manifested itself in the form of an epidemic, and seems to have been related in some mysterious way to the religious history of Israel, particularly to the Messianic hopes of the Jews.† Thus the malady falls into the category

\* Dr. Tylor says: "Some theologians, while in deference to advanced medical knowledge they abandon the primitive theory of demons causing such diseases in our own time,—hysteria, epilepsy, lunacy, etc.,—place themselves in an embarrassing position by maintaining, on the supposed sanction of Scripture, that the same symptoms were really caused by demoniacal possession in the first century. For our time it seems too like a discussion whether the earth was really flat in the ages when it was believed to be so, but became round since astronomers provided a different explanation of the same phenomena."—*Ency. Brit. Art. Demonology.*

† We append the following suggestive quotations from the writings of well-known authors on insanity, to illustrate the relation between various crucial eras of history and mental disease. These facts have a bearing on the study of the philosophy of history:

"As has often been remarked, hallucinations and illusions reflect the dominant beliefs and indicate the intellectual advance of the age. An ancient Greek had hallucinations of satyrs, nymphs, or gods; he never saw the Virgin or the saints who visited the early Christians. Nowadays the hallucinations hear voices through the telephone, and feel electric shocks. Visions of complex machinery weary the seer. Some discover remarkable microscopic organisms infesting their blood. All such facts show the power of preconceived ideas and expectant attention over perceptions."—Dr. Buck, "*Reference Hand-book of Medical Science*," Art. Hallucinations.

"The hallucinations of the insane generally relate to familiar objects, to those with which the patient has been in daily contact, or which are connected in some way with his dominant conceptions. It is in consonance with the same fact that insane hallucinations vary in different races and communities, and with different periods of history, like the dreams and delusions of the day and of the people. The visionary lunatic of ancient Greece saw the gods and goddesses, or satyrs, dryads and nymphs peopling the forests; he of the Middle Ages communed with the saints, or saw the devil, in the fashion of that day, with horns, a goat's beard, a barbed, arrow-headed tail, and a pitch-fork;

of religious melancholia rather than that of lunacy.\* The Gospels themselves justify this classification, for they make a distinct difference between lunacy and possession,† and recognize degrees in the malady itself.‡ Matthew says: "There were brought unto Him (Jesus), all sick people, that were taken with divers diseases and torments, and those that were possessed with devils, and those that were lunatic, and those that had the palsy."§

Another prominent characteristic of these scriptural accounts is the testimony concerning the treatment of the possessed. Jesus regarded them as poor, dependent outcasts, who needed His healing ministrations.|| He manifested compassion toward them. He came to their rescue. He drove out the unclean spirits. How well does this fact command the respect of sober reason, when contrasted with the wild, inhuman tortures of the Middle Ages, and with the bitter charge that all the cruel vagaries of the last century, touching witchcraft, were the child of the New Testament traditions! On the contrary, a thorough acquaintance with the spirit of the Christian religion will prove

to-day the visions of heaven and hell are more after Bunyan's style or Miltonic in character; and, with the practical tendencies of our growing civilization, they are undoubtedly becoming rarer than they once were."—Spitzka, *Insanity*, p. 47.

"At the time when Napoleon was setting up and pulling down kings, many people were admitted into French asylums who believed themselves to be kings and emperors; and Esquirol thought that he could have written the history of the French Revolution from the character of the insanity which accompanied its different phases. The insanity of any time will be a more or less broken reflection of the character of the events that happened in it."—Maudsley, *Physiology and Pathology of the Mind*, p. 330.

\* Godet, *Gospel of St. Luke*, p. 244.

† Matt. 8:16; Matt. 9:32, 33; Matt. 10:1; Mark 1:32; 3:15; Mark 6:12; Luke 8:2; Luke 4:40, 41; Luke 6:17, 18; Luke 9:1. See *New York Independent* Feb. 14, 1889.

‡ Matt., 17: 21.

§ Matt., 4: 24.

|| The great masses suffering poverty and orphanage in the Roman Empire before the days of organized Christianity, the sick, the blind, the deaf, the crippled, the outcast and tempted, remained almost untouched by any influence of compassion or any effort of relief.—Brace, *Gesta Christi*, p. 101.

that its mission in the world, as the higher, completed revelation of a loving, merciful God, is not only to provide the penitent with the hope and assurance of eternal blessedness, but also to mitigate the lot of man on earth, to lift him out of the damnation of sin and superstition, and to make a glorious beginning of heaven on this side of the grave, through the crowning and adorable gift of moral freedom.

Now what was the nature of the possession recorded in the Gospels, and did Jesus actually share the belief of his age? did He accommodate Himself to the superstitions of the people in the treatment of disease, or did He, in the imaginative style of Orientals, describe heightened degrees of moral aberration, as manifested by the demoniacs? Jesus recognized and declared the existence of an Underworld. What did He teach concerning its influence upon mankind?

Our Lord taught, as conclusively shown by the passages which we have cited, that Satan and the kingdom of darkness affect the human soul through the channel of conscious personality and the agency of the world. Hence there is a measure of identity between the element of evil in the natural man and the influences of moral darkness external to him, inasmuch as they both belong to the same realm. The deeper men fall into moral enslavement and decrepitude, the nearer do they approach the borderline of that awful spiritual prison from which there is no escape. In this madness they deserve pity and help rather than neglect and torture. "Behold, now is the accepted time, behold, now is the day of salvation."\* We are in the harvest field. This æon antedates the Day of Judgment. The distinction which Jesus and the Evangelists made between lunacy and possession, rests upon the fact that the former, a maudlin, intermittent madness, grows out of physical disability, while the latter, no doubt also associated with more or less bodily disorder, was a manifestation of *moral* derangement. The Will may display absolute paralysis, just as the Reason may exhibit ungovernable defectiveness. And yet such disturbances cannot

\* 2 Cor. 6:2.

always be attributed to physical causes. At least supposed traces of abnormal organic conditions are not uniformly discoverable.\*

We do not cast aside as unworthy of credence instances of unaccountable mental phenomena, observed and recorded by scientific investigators. Why should any one be unwilling to apply this method of contrast, in part at least, to the testimony of Scripture concerning demoniacal possession? The annals of

\*"On account of the dearth of constant pathological findings in cases of insanity, the earlier, and some contemporary pathologists, have been reduced to remarkable extremities in endeavoring to assign insanity to material causes, or to explain certain of the symptoms of insanity on material grounds. Some of the resulting errors are no doubt due to the fact that those who have committed them have not had as large material of normal subjects at their disposal as would have enabled them to determine the extent of normal variation. One alienist, for example, claims as a pathological fact that the sciatic nerve is flattened in general paralysis of the insane; yet this nerve is always a flat cord, and variably so, in normal subjects. Two other writers find certain cells of the parietal region and its neighborhood to be "pathologically enlarged" in special forms of insanity; yet over eight years ago Betz demonstrated that just such cells constitute the nests of gigantic pyramids in that very region of the cortex. Their absence, not their presence, would be abnormal.—Spitzka, *Insanity*, p. 93.

"The skillful observer may with some accuracy in chronic cases predict from the degree of mental impairment the amount of brain disease; but he will not venture in recent cases to foretell from the character of the mental symptoms alone the nature of the pathological tissue-changes. Exactly similar lesions may cause mania in one person, melancholia in another, and acute delirium in a third instance. The individual mode of reaction to the cerebral injury sustained will vary in each case with the age, sex, general constitution, temperament, and hereditary tendencies of the patient. A free statement, therefore, as to the general facts of the morbid anatomy of insanity may be made, but a most guarded interpretation of them is needful. In the first place, it may be stated that there are numerous and decided lesions in insanity; that these lesions are sometimes causes, occasionally merely concomitants, and frequently results of the mental disorder. They are much more constant in the chronic than in the acute cases. Their presence in three or four types is almost a uniform certainty, in the majority of forms it is the rule, and in a small minority of cases it is the exception. The number of cases in which no lesions are to be found has constantly decreased as the means of research have become more accurate and scientific."—Dr. Buck, *Hand Book Medical Science*, Art. *Insanity*.



science contain many facts which are just as inexplicable as certain features of disease recorded in the Gospels.

Doctor Mitchell, in 1817, made the first report of a case of double consciousness, a most remarkable and mysterious affliction of the mind. "A very highly educated young woman fell without warning into a deep sleep, which lasted for many hours. On waking she had lost all her former knowledge; her memory had become a *tabula rasa*, every trace of her past culture having disappeared. It was necessary for her to re-learn everything. After extreme effort she became familiar with surrounding persons and things, acquired the alphabet, then learned to read, then to write, and finally to reckon. After some months she again fell into a deep sleep and awoke in her normal condition. For a number of years she alternated between the first and second conditions, in each state knowing only what she had learned in the previous periods of the same state. When she made acquaintances, she recognized them again only when she was in the state in which she had been at the time of the first meeting. Her handwriting, which was very good in her first condition, was very bad in her second state."

A similar case of double consciousness was reported by Dr. David Skae: "The patient, a man, had suffered typical melancholia for eighteen months, which developed a two-fold life, so that on alternate days he was sane and insane. On melancholic days he neither eats, sleeps nor walks, but sits incessantly turning the leaves of the Bible, and complains pitiously of his misery. At this time he has no remembrance of the days in which he is well, nor of any engagements made during them. He does not, and cannot be made to recognize the existence of such days, but contemplates the future with hopeless despondence. On the alternate well day he denies that he has any cause of complaint, believes that he was well the previous day, transacts business, takes food and exercise, and is entirely free from delusions and despondency. He also anticipates no return of his illness, and has no memory of his bad days. He remembers exactly the transactions of his previous well days, and



persists in making engagements for the following day, i. e., for his melancholic day, although repeatedly assured that at the time named he will be unable to attend to business." \*

The eminent medical writer from whose work the description of these remarkable cases is taken, does not attempt to explain the causes which produce the phenomenon of double consciousness. He very guardedly says that it seems to be *allied* to insanity. Thus, the distinction made by one of the latest of scientific authorities between this strange mental disturbance and insanity is strikingly parallel with the distinction drawn in the Gospels between lunacy and possession. The mystery of the one is just as great as that of the other.

A still more extraordinary instance of double consciousness is described by Maudsley under the classification of Epileptic Insanity. † "Margaret B., aged 11, of a passionate disposition, but a pious, Christian child, was, without any previous illness, seized on January 19th with convulsive attacks, which continued, with few and short interruptions, for two days. So long as the convulsions lasted the child was unconscious, twisted her eyes, made grimaces, and strange movements with her arms; from the 21st of January, a deep bass voice proceeding from her, kept repeating the words: "They are praying for thee." When the girl came to herself, she was wearied and exhausted, but knew nothing of what had happened, only said that she had dreamed. On the evening of the 22d of January, another voice quite different from the bass one, spoke incessantly while the crisis lasted,—for half an hour, an hour, or several hours,—and was only now and then interrupted by the former bass voice regularly repeating the recitative. The second voice manifestly represented a different personality from that of the girl, distinguishing itself in the most exact manner, and speaking of her in the third person. In its utterances there was not the slightest confusion nor incoherency observable, but all questions were answered by it coherently. What, however, gave a dis-

\* H. C. Wood, M. D., *Nervous Diseases and their Diagnosis*, p. 372.

† Maudsley, *Physiology and Pathology of the Mind*, p. 277.

tinctive character to its expressions was the moral or rather immoral tone of them—the pride, arrogance, scorn and hatred of truth, God, Christ, that were declared. “I am the Son of God, the Saviour of the world: me ye shall worship,” the former voice frequently repeated. Scorn of all that is sacred, blasphemy against God and Christ, violent dislike of everything good, and extreme rage at the sight of any one praying, or even of hands folded as in prayer, expressed by the second voice—all these might well betray the work of a strange spirit possessing her, even if the pious voice had not declared it to be the voice of a devil. So soon as this demon spoke, the countenance of the girl changed in a most striking manner, and assumed a truly demoniacal appearance. She ultimately quite recovered, a voice crying out—‘Get thee out of this girl, thou unclean spirit!’”\*

The high rank which Maudsley holds as a specialist in physiology and mental diseases, and the fact that he belongs to the most advanced school of evolutionists, lends peculiar importance to this extraordinary case so minutely described by him, seeing that, in addition, he studiously refrained from making any attempt to explain the phenomenon in consonance with his theories.

Perhaps the most graphic description of the symptoms which accompanied possession, the Scriptures present in the account of the healing of the Gadarene. When Jesus, on His journey through Peræa, entered the territory of the Gergesenes, a demoniac rushed upon Him and exhibited all the most horrible characteristics of degradation and abandonment. He was naked and filthy. He had neither home nor guardian. He spent his days and nights in wandering about among the ghastly caverns of the dead. Destitute of even a ruling animal instinct to guide him in his search for food, his wretchedness was at once pitiable and revolting. The ancients never provided hospitals and asylums for afflicted and disabled mortals. “The iniquities practiced upon the insane in olden times, the count-

\* Maudsley, *Body and Mind*, p. 74. A very interesting and lengthy discussion of the phenomenon of double-consciousness can be found in Proctor's *Rough Ways made Smooth*.

less unnecessary and cruel sufferings which they underwent, originated fundamentally in the shame, horror and dread of insanity which still infest the public mind." Hence, madmen of every description were set adrift, many of them seeking refuge in the cities of the dead. This fact gave birth to the popular idea concerning them, as handed down by the rabbis. "An unclean demon, in the language of Christ's day, was an evil spirit that drove the person possessed to haunt burial-places and other places most unclean in the eyes of the Jews."\* The demoniac of Gergesa, one of these unfortunates, at sight of the majestic presence† of Jesus, ran toward Him, cast himself at His feet, and began in wild and confused accents to beseech Him for mercy. When Jesus asked him his name he was unable to give it, and in answer repeated the Latin word *legion*, which had become familiar to the Jews through the conquest of Palestine by the Romans.‡ His own personality had been consumed by the strange malady which held him enthralled.§ But at the command of Jesus the man was liberated and restored to normal life, converted, doubtless, into a true disciple of the Great Physician. "D'où vient cette force? C'est que le Messie est arrivé. Voilà l'effet et les marques de sa venue," says Pascal. It is not necessary for us to discuss the remaining features of this account, relating to the headlong leap of the swine over the precipice into the sea. Suffice it to say that the employment of ridicule|| will not dispose of the difficulty, nor will the critical dictum of the father of Agnosticism lead the Church to expunge the account of the Gadarene miracle from the text of Sacred Scripture.¶

\* Geikie, *Life of Christ*, p. 384.

† Schleiermacher, *Leben Jesu*, p. 219.

‡ Farrar, *Life of Christ*, p. 156. Godet, *Gospel of Luke*, p. 245.

§ MacDonald, *Abnormal Man*, p. 141.

|| "So dumm werden wirkliche Teufel nicht gehandelt haben, wohl aber konnte eine Sage oder Dichtung in solchen Widerspruch verfallen, wenn sie bei Entwerfung ihrer verschiedenen Züge sich von verschiedenen Zwecken und Rücksichten leiten liess."—Strauss, *Leben Jesu*, p. 449.

¶ Huxley, *Popular Science Monthly*, August, 1891.

Now, what are the conclusions? The manner in which our Lord treated the demoniacs, and the symptoms of their strange malady so graphically depicted in the Gergesene, show that possession was a disease of the moral nature, caused by an absolute enslavement of conscience and will, resulting from an overpowering manifestation of the destructive agency of the Evil One through the channel of human personality. "The fact which lies at the foundation of these manifestations is, after all, none other than this: that the condition of sinfulness reaches a climax where man no longer has sin, but sin has him; where he is given over, without moral strength and without will, to the enslaving influence of sin. And this power is traced back to a supernatural spiritual despotism which conquers and robs him of moral freedom. This explains the consciousness which those unfortunates had of their moral enchainment, ordinarily felt only in incipient moral liberation, since here the fruits borne by sin create that consciousness, just as very often the bitter experience of its external consequences leads to the knowledge of sin. This consciousness, naturally, reflected the ideas of the age, and seeing that it was surcharged with demonological representations of the most fantastic kind, one can readily form a conception of the frightful character of the condition of the demoniacs, driven about as they were, whether physically or psychically ill, by the impression that they were inhabited by devils; made the victims of the evil lusts of the spirits, who revelled in the torture of men, and saw the approaching certainty of passing with them into hell. It is plain to be seen that this would develop into insanity even in persons whose affliction was by no means psychical in origin." \* The frequency of possession in the days of Christ as compared with our own age, in which it seems not to occur, does not argue against its reality eighteen centuries ago.† Jesus Christ, in

\* Weiss, *Leben Jesu*, Vol. I., pp. 459, 460.

† Die Herstellung solcher Ungluecklichen ist an sich das Bezeugteste unter allen Heilungen Jesu; und die Apostelgeschichte hat sie sogar ganz ausschliesslich genannt (10: 38).—Keim, *Geschichte Jesu*, p. 174.

His own Person, presented the perfect revelation of God's holy Will, and of the earthly life made divine, in human flesh. He came to save men from sin, to make them better, to teach them how to live, to deliver them from hopeless despair and the waiting doom of eternal pain. The Incarnation was an event of infinite significance to mankind.\* Thus, the Advent of the Son of Man and the transcendent glory of His mission called forth a titanic, centralized assailment of the kingdom of darkness upon the family of man.† That great struggle of the Arch-Destroyer reached its climax in the triple temptation of Jesus in the wilderness.‡ The chord of triumph which then was struck by the world's Redeemer, continues, above the din and tumult of spiritual warfare, to inspire the hosts of God's elect.

The growth of enlightenment, the amazing progress of mankind in every avenue of knowledge, and especially in religion and humanism, during the last three hundred years, since the masses have learned to read and hold in their own hands the oracles of divine revelation, irresistibly prove the gathering conquest of saving truth over the deluding forces and unclean influences of the kingdom of darkness, which so long has swayed the hearts of men. The Parliament of Religions, the first of

\* Liddon, *The Divinity of our Lord*, p. 455.

† "The revelations of the kingdom of darkness run, as it were, parallel to those of the kingdom of God. They are likewise seen at the Fall, at the Redemption, and even by and by at the end of the world." (Gen. III. Matt. IV. Rev. XX).—Van Oosterzee, *Christian Dogmatics*, Vol. I., p. 420.

‡ Er ward versucht in allen Beziehungen, das heisst: in der zwiefach möglichen Weise, so dass ihm lockendes entgegen trat, welches ihn zum Bösen bestimmen, und Schmerzlich auf ihn eindrang, welches ihn von der Bahn des Göttlichen abziehen konnte; und zwar geschah dies in Grossen und im Kleinen, in den verschiedensten Lebenslagen, vom Anfang bis zum Ende seiner Laufbahn. Aber gegen jedwede Art der Versuchung bewahrte sich rein und unangetastet die Macht seines sittlichen Geistes und seiner heiligen Gottesliebe. Die Versuchung der ersteren Art hat ihren Höhepunkt im Angriff des Satans auf Jesus, die der zweiten im Kampf von Gethsemane sowie im Gefuehl der Gottverlassenheit am Kreuze.—Ullman, *Suendloigkeit Jesu*, p. 119.



its kind in the tortuous history of the human family, and overwhelming in its effects upon an eye-witness, is a world-fact in the conquering march of the Christian Faith. In the pathway of the Western nations and of the Anglo-Saxon race, from the rising to the setting sun, we read the mighty uplifting answer to the prayer: Deliver us from evil.

Finish then Thy new creation;  
Pure, unspotted may we be;  
Let us see Thy great salvation  
Perfectly restored by Thee:  
Changed from glory into glory,  
Till in heaven we take our place!  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise.



## VI

### THE SIN OF SUICIDE.

BY REV. CYRUS COET, D.D., WYOMING, DEL.

THE saddest of all the sad and evil tendencies of modern times is the alarming increase of suicides. The daily papers are burdened with the sickening and sensational details of self-murders.

The horrible propensity to self-destruction is not confined to persons in needy and destitute circumstances. It is claimed by those that have given special study to the matter that a large proportion, if not a majority, of suicides take place among persons in comparatively comfortable circumstances. Not hard times, so much as false views of life and duty, account for this abnormal tendency of modern civilization. Infidel and heathenish notions have supplanted wholesome Christian sentiments in the hearts of many concerning the sanctity and responsibility of human existence. It is quite natural for Robert J. Ingersoll to become the eulogist of suicide and prate about the manliness of self-destruction. Ingersollism is the annihilation of conscience, and, as Hon. Robt. C. Winthrop proclaimed in his noble and patriotic address at the Yorktown Centennial, "that way lies despair." It is altogether fitting that the man who blasphemes the God of the Bible should eulogize suicide and applaud the fiendish acts of anarchists in the assassination of Christian rulers like Alexander II., the emancipator of serfs and the fast friend of our American Union in the direst hour of our national peril. Ingersoll is simply endorsing the precepts and customs of ancient and modern heathenism, which are diametrically opposed to the teachings of the Gospel of Jesus

Christ. Even Cicero, Tacitus and Seneca were apologists and advocates of suicide. In Japan "hari-kari," suicide by disemboweling, is very frequent, and is esteemed as a manly, heroic species of martyrdom.

From the Christian standpoint suicide, or intentional self-murder, is a sin and a crime under all circumstances. It is high-handed rebellion against the laws of the great Creator, Upholder and Preserver of all things. It is a violent usurpation of the prerogatives of the Lord God Almighty.

Life is a gift of God. It is His to give and His alone to take away in His wise providence in His own good time. The Maker of our bodies and the Father of our spirits has alone the right to loose the silver cord and break the golden bowl of human existence. So long as He permits us to live in this world we must obey His laws and patiently abide the appointed time when in His wise Providence He may see fit to call us hence.

"Every man's life is a plan of God," it has been well said. As long as God permits us to live in this world He has some useful work for us to do, some noble mission for us to fulfill. We are bound to cherish and protect the life that He has given us. Christianity proclaims the value, the dignity, the sanctity and responsibility of human life, even in its weakest and lowliest forms. True it is, when actuated by right views and proper instincts, "all that a man hath will he give for his life." Self-preservation is one of the first laws of nature, an instinct belonging to every living thing. "Thou shalt not kill" is a fundamental part of the law of God which forbids suicide or self-murder, as well as the unwarranted destruction of the life of our fellow-men. The smallest child, the most insignificant human being is an object of immense account in the sight of God and the holy angels. Through the incarnation and the glorification of the Son of God, human nature has been enthroned at the right hand of the heavenly majesty, and holds a position allied to that of deity in the economy of the universe. We dare not despise it even in its weakest forms. The good angels of God

are ministering spirits to the tender personalities whose existence and rightful development challenge our sacred regard. All history proves that the grandest possibilities are often enshrined in the lives of the lowliest members of our race. As long as God rules in the armies of heaven and among the children of men there is hope for the needy and distressed. Endowed with reason and will, the elements of self-determining personality, man is morally accountable for the right use of his faculties until God calls him to his last account. When worried with the toils and troubles and ingritudes of life we must look unto Jesus as our great Exemplar. "Consider Him that endured such great contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

Jesus not only leaves us an example of unflinching fortitude amid the fiercest ragings of all the powers of earth and hell, but He promises to make His grace sufficient for us in every time of need. He has won the victory not only for Himself, but for all who trust in Him. To all true disciples He says: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." He has gone to prepare mansions for us, and if we wait obediently He will come again and take us into the full enjoyment of the pleasures forevermore at God's right hand. But if we distrust His promises and impatiently seek to rush into the spirit world before the Master calls us we let go our hold on everlasting life. Only by patient continuance in well-doing can we attain glory and immortality. We must lead brave, hopeful and manly lives in order to be qualified for citizenship in the New Jerusalem. "The fearful and unbelieving," together with liars and murderers, are forever excluded from the company of the blessed. No cowards or skulkers shall ever walk the fields of light on the evergreen shores. And what can be a more cowardly skulking, or shirking the duties and responsibilities of life than the conduct of the majority of suicides?

"Death before dishonor" is the heading sometimes affixed to sensational notices of suicides. And then we are told that be-

cause of the discovery of his fraudulent or immoral conduct Mr. ——— had committed suicide, leaving a helpless family in destitute circumstances. "A dishonorable death" would be a proper heading for such suicides. Only by the grossest perversion of every principle of right reason and morals can willful suicide be called honorable.

Suicide always brings loss, affliction and disgrace to our friends or family, as Dr. Paley shows in his moral philosophy. It involves the sincerity of our moral and religious professions, brings reproach upon our associates by a great variety of evil consequences or suspicions pertaining to every case of willful self-destruction. The suicide not only ignobly shirks burdens himself, but he compels others to bear those burdens. Worse than any pecuniary damage is the disgrace or odium of tainted blood, which naturally, but often unjustly, attaches itself to the family of the suicide.

If our papers, secular and religious, and pulpits, would condemn suicide as a crime against God and human nature, they would save multitudes from committing the crime. Instead of this a false glamor is thrown over the deed, and the foolish victim is held up as a hero or martyr. Our forefathers and the early Church may have gone too far in the opposite direction by affixing disgraceful posthumous penalties to the remains of the suicide. But measured by results the ancient reproach cast upon the body and conduct of the suicide was more humane and sensible than the modern habit of pandering to the mawkish feelings of the populace. The morbid fancy of deluded souls, contemplating suicide, would naturally shrink from the thought of burial in some desolate spot without the offices of religion and with a stake driven through the body. To be looked upon as one who was led captive by the devil at his will is not so pleasing as to read the rose-colored panegyrics of sensational newspapers, depicting the virtues and supposed wrongs of our modern suicides. It would assuredly decrease the number of victims to have suicide branded as dishonorable, unchristian and inhuman, as was done in the olden times.

The desire for notoriety is evidently a prolific source of suicide. Many people are like the individual who set fire to the temple of Diana, at Ephesus, in order that his name might be transmitted to posterity. Despairing of distinguishing themselves by manly deeds, they resort to sensational and even suicidal devices to attract public attention.

At times a regular epidemic of suicide breaks out, with nothing but mawkish sympathy and morbid sensationalism back of it. Such was the case at a certain period in the old Roman Empire among young women. Influenced by a foolish public sentiment, the Roman maidens committed suicide in great numbers. In spite of all that relatives and friends could do the sentimental girls put an end to their existence. The evil became so alarming that a council of Savants was convened. Heroic treatment was advised. Instead of treating the deluded victims as heroines or martyrs, it was decreed that all young women committing suicide should be dragged naked through the city behind a chariot. The revulsion of feeling was complete in consequence of this proposed posthumous penalty, and there was an end of suicides among the maidens of Rome. If our newspapers would avoid giving sensational details of suicides and murders, and dwell more earnestly upon the immorality and wickedness of destroying human life, many weak-minded persons would be rescued from a suicide's deplorable fate.

It is true that insanity destroys accountability and responsibility when that insanity has not been caused by our own fault. A man destroys his mind or dethrones his reason by the use of intoxicating drinks, and then, in his delirium, commits suicide. Insanity caused thus, or by any other violation of the laws of nature and God, will not exonerate or palliate the crime of suicide. It only doubles the offence and increases the guilt of suicide. Drunkenness is a vice and a crime which only enhances the moral turpitude of any other crime with which it may be willfully associated.

Sad as it may be, we have no Scriptural grounds to hope for



the salvation of any person who intentionally destroys his own life. In the nature of the case there can be no repentance or forgiveness when probation itself is closed by a defiance of God's law, and the guilty culprit violently rushes into the presence of the Great Judge of all the earth. We have a few noted cases of suicide mentioned in the Bible; but they are the very last examples likely to be esteemed or imitated by right-minded people. Saul, the apostate king of Israel, after his ignominious defeat by the Philistines, committed suicide on Mount Gilboa. Ahithopel, the ungrateful traitor to King David, and Judas Iscariot, the betrayer of David's greater Son and Lord, committed suicide in the anguish of remorse and despair, and enrolled their names on high in the catalogue of infamy. But concerning all such we may well pray, "O, my soul, come not thou into their secret, and unto their assembly be not thou united." There is a marked and striking contrast between heathenism and Christianity in dealing with the questions of this kind. The Son of man came not to destroy men's lives, but to save them. The good angels of God are guardians and ministering spirits to the heirs of salvation. All things shall work together for good to them that love God. Even afflictions shall work out for them a far more exceeding and eternal weight of glory, is the unfailing promise of God's blessed Word. Instead of cherishing a sense of the ever-abiding presence and almighty helpfulness of the great and good God, heathenism bids us cast hope aside and plunge into the abyss of despair in times of trouble. "If the house smokes, leave it," was the cowardly advice of heathen philosophers when telling their disciples how to escape the petty ills of life.

While the spirit of self-denial and self-sacrifice for the good of others is the spirit of the Gospel, and we must boldly face danger and death, if need be, in the plain path of duty, yet we dare not recklessly throw away our lives even in a good cause. It is tempting God to expose ourselves to unnecessary danger. "Do thyself no harm," is the voice of Christianity



to all would-be suicides; yea, to all the children of men in every age and country.

The scene at Philippi brings out in bold relief the difference between Christians and heathen. Paul and Silas were in prison, confined in cruel stocks in the depths of a dismal dungeon, and innocent of any transgression either of human or divine law. In spite of all the gloom and anguish of their situation, they prayed and sang praises to God at the midnight hour. The Lord, in whose mercy and protection they trusted, did not fail them in the hour of need. "He giveth songs in the night. The Lord helpeth them to right that suffer wrong. The Lord looseth men out of prison. The Lord careth for the righteous." There was a great earthquake. The foundations of the prison were shaken—the doors were opened and their shackles were broken. That was a blessed thing for Paul and Silas; but it brought dismay and despair to the Roman jailor. Supposing that the prisoners had escaped and dishonor awaited him, the jailor drew his sword and would have killed himself. Philippi was famous in the annals of suicide. There the great decisive battle was fought between the imperial forces and the champions of the Republic. When Cæsar Augustus and Mark Antony triumphed, and the star of the Republic set in blood, then Brutus and Cassius, with a vast number of their followers, ended their career, according to Roman usage, by committing suicide. Such traditions, associations and examples had their effect upon the heathen Roman official in charge of the jail at Philippi. Hence he drew his sword and would have killed himself had not the great Apostle of the Gentiles shouted from the depths of the prison, "Do thyself no harm." That voice the jailor obeyed, and was not only saved from self-destruction, but led into the path of life eternal by the apostolic ambassador. That exhortation rings through the ages to the people of every land and nation:

"Do thyself no harm!"

Use the life that God has given thee for noble purposes and throw it not rashly away in a frenzy of despondency or de-

spair. Yea, forget not that your eternal destiny hangs on the manner of spending your earthly existence. Not only refrain from doing wrong to thyself and others, but improve thy opportunities. Heed the gospel call. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

There must be a positive performance of that which is right and good as well as a negative avoidance of that which is evil and wrong in order to meet the demands of our holy religion and fit ourselves for life eternal. A well-grounded faith in the Lord Jesus Christ can alone bring life and light and immortality to despairing souls.

True religion is good for body and soul. "Godliness is profitable unto all things having the promise of the life that now is and also of that which is to come." The Gospel of Christ is the antidote against suicide and every other device of the old Deceiver, who was a liar and a murderer from the beginning.

For Ingersoll to endorse suicide is in keeping with his galvanizing heathenism and infidelity in general; but let no disciple of Christ be misled by the snares of the tempter.

We are not our own. We belong to Jesus Christ in body and soul, for time and eternity. No man liveth to himself, and no man dieth to himself. We belong to a vast organism and have our Providential place to fill in the economy of God's universe. As Dr. Nevin has shown in his lectures on Moral Philosophy, there is no conceivable situation that will justify suicide.

Not even painful and incurable maladies, not even the desire of Christian women to escape the horrors of violation by lustful heathen will justify suicide. Sin consists not in the wrong done to us by others, but in what we do ourselves.

It is as foolish as it is wicked from a Christian standpoint. No earthly ills can be compared with the wretched hopelessness of that woe which the Bible teaches us, belongs to the impenitent sinner who defies God's law in the very act of rushing unbidden into the presence of the Almighty. Small, uncertain and often imaginary temporal ills are avoided only to rush into

greater ones of the most real and everlasting character by the suicide.

For an infidel to do this is not so strange because infidelity is a species of insanity. The fool saith in his heart there is no God. But Christians must avoid and resist everything tending toward suicide. It must always be regarded as a temptation of the devil, and "Get thee hence, Satan," should be our answer to all suicidal imaginations or suggestions.

The longest earthly life is short indeed compared with the unending cycles of the eternity whose weal or whose woe depends upon the character developed during our earthly existence. As a drop to the ocean, as a grain of sand to the material universe, so is time to eternity. Every hour, every moment of this brief sojourn we need to fit us for the everlasting heritage of God's people. Our days are as a handbreadth, and yet how vast and momentous the work to be done if our career on earth shall not prove to be a terrible failure!

"Life is real, life is earnest,  
And the grave is not its goal."

Not how can we soonest snap asunder the brittle thread of our existence, but how can we best glorify God by loving and faithful service among our fellow-men is the question to which every faithful Christian life gives the true answer.

## VII.

### EXTRACTS FROM GIOBERTI.

BY REV. CHARLES C. STARBUCK.

#### I.

Our friends, the Jesuits, who have a good many good points, but among whose good points is certainly not to be reckoned a kindly apprehension of newer ways of thinking, are doing their best to suppress the thoughts of this eminent Christian philosopher, happily with small success. They have secured the inclusion of his works in the *Index*, but, as the *Britannica* remarks, with no detriment to their influence. Indeed, if we want to determine whether a later Roman Catholic work is good, it will be well for us first to inquire whether it is not in the *Index*. I propose, in a friendly way, to meet the efforts of the good Fathers to shut out their own people from knowing the works of Gioberti, by extending somewhat the knowledge of them among ourselves. Gioberti was an orthodox Roman Catholic, and has all an Italian's conviction of the eternal primacy of Italy; but the great mass of his thought is a universal Christian philosophy, above the divisions of Christendom. At various points he reminds me strongly of Richard Rothe, although the coincidences appear to be little more than such as may be expected between two devout, free and progressive thinkers of the same age. In one point certainly they agree, in a cordial aversion to Jesuitism; that is, to that exaggerated ecclesiasticism, and narrow and artificial pietism, accompanied usually by a jealousy of all free civic activities, and always by a great dread of adult thought, of which Jesuitism is the most eminent type, but which is far from being confined to the

Roman Catholic Church. There is one comfort for me, the Reformed Church of Germany has always been distinguished by that combination of mildness, devoutness and rational freedom, which is the best prophylactic against Jesuitism, open or concealed. Gioberti, therefore, will be a peculiarly welcome guest to all that are concerned with the REFORMED QUARTERLY.

Vincenzo Gioberti was born in 1801, in Turin, and died in Paris, in 1852. He studied in his native city, and in 1825 was ordained to the priesthood, having two years previously been admitted Doctor of Divinity. He afterwards taught in the University, but fell under suspicion of the reactionaries, and having been arbitrarily banished, spent some eleven years teaching at Brussels. When the commotions of 1848 began, he was recalled, and became for a little while Prime Minister of the Italian government (as we may call it by anticipation), but did not succeed in reconciling the strife of factions, and withdrew to a diplomatic appointment at Paris, where he died in 1852.

Gioberti did not begin to write until he was thirty-eight; but he compressed an immense literary activity into his last thirteen years. His complete works fill thirty-six volumes. The extracts which I give are from two, the *Filosofia della Rivelazione* and the *Protologia*.

The future of the Roman Catholic Church depends very much on the question whether such thinkers as Rosmini and Gioberti shall be freed from under the ban, and obtain untroubled currency. Rosmini has been defined as the last mediæval thinker; Gioberti is thoroughly modern. He takes throughout a polemical attitude toward Rosmini, but treats this great genius with all due appreciation and reverence. He availed himself of his mediation, after the flight of Pius IX. to Gaëta, to arrange acceptable terms for the return. Had he succeeded, the odious rigors of the long reaction, and the subsequent impracticability of the Papacy towards Italy, might have been avoided. But Pius was not a strong head, and did



not know what to do with two advisers of such intellectual dimensions as Rosmini and Gioberti. He soon shut himself up within his narrow circle of Jesuitizing counsellors, with the calamitous results which we all know. Gioberti and Rosmini, however, have remained, each in his way, a powerful influence in the Catholic thought of Italy, and beyond it. There are many Roman Catholic clergymen who, while of course desiring the reunion of Western Christendom under the Papal primacy, wish to detach it from scholasticism, and to reconstrue Catholic doctrine by fresher apprehensions, having no fear that Christian truth will perish, and not being very much concerned as to the fate of arrogant pretensions and antiquated formulas. For such men Gioberti has a peculiar fascination. Neither Leo XIII., nor his American Delegate (though each, in his way, a progressive man), has any sympathy with this fresher school of thought; but I dare say that Giobertians and Rosminians may yet be seen in the Roman chair.

The fundamental principle of Gioberti is the creative formula, "Ens creat existentias;" Being creates existences. Deepest of all is Absolute Being, realizing itself in the Trinity. Next outward is the Idea, the Relative Absolute; that is, the Absolute limiting itself in view of self-realization in the finite. This seems to answer to the *Logos endiathetos* of antiquity. Next outward again, borrowing the term from Aristotle, is the initial *Methexis* (*metessi*), Participation. This appears to answer to the *Logos prophorikos*, not, however, as Creator, but as Creation, the undifferentiated fullness of the creative ideas. The first concrete expression of this it should seem that Gioberti finds in the ether. The next is found in the nebulae, with which begins differentiation, relative antagonism. Each new grade of concreteness aggravates this, while, diminishing the Divine fullness of idea, it makes recovery more difficult. Thus the First Creative Cycle, opening outwards and downwards from the Initial *Methexis*, is that of increasing *Mimesis*, the Divine Idea fading more and more into Semblance. The centre of this is the Fall of Man.



The Second Creative Cycle begins with the Incarnation. This is the cycle of return from *mimesi* to *metesi* (I find the use of the Italian terms more convenient) but no longer, however, to the initial, undifferentiated *metessi*, but to the Final Metessi, in which the differentiations are none of them lost, but their antagonisms are resolved into enduring harmony, the Palingenesia, the Redemption. The first cycle is marked by "an increasing prevalence of sense over mentality; the second of mentality over sense." Therefore those who, like the Jesuits, endeavor, in the name of religion, to reinstitute the mere sensuous husks of things, and to depress mentality, are the supreme enemies of the Second Creative Cycle. They turn Redemption into an ineffectual mockery.

As this second cycle, that of return, advances, the laity becomes continually more important, and civilization more and more takes the place of mere cult, the consciousness of the incarnate and redeeming God, however, remaining its soul. Here, we see, Gioberti is exactly coincident with Rothe, who, however, had not yet propounded these views, and had evidently no acquaintance with Gioberti. On different lines the two come to the same result. The Pelasgic, the Græco-Italic, is, with Gioberti, the typical civilization, the necessary basis of all abiding extension of Christianity. Missions apart from this cannot strike deep.

Gioberti, like Rothe, holds that there is a continually ascending series of creations, each having its two creative cycles, and its Palingenesia. The Metessi is continuous, extra-temporal, beginning, middle, and end being one. Discreteness, temporality, belong to the intermediate Mimesi. Christ's second coming began where his first ended, but comes to relative completeness with the Palingenesia of our world.

The extracts are given in the order of their occurrence, without any attempt at co-ordination. They clear themselves up more and more as we go on, in continual, but not monotonous recurrence to the Two Creative Cycles.

## EXTRACTS.

Every force is supernatural with respect to forces specifically diverse and inferior. Thus civilization is supernatural relatively to the barbarian. Were the beasts intelligent, men would be supernatural to them, as to the man the angel. We see that where ruins of an anterior civilization are found in a country now barbarous, they are imagined as of talismanic virtue, and are attributed to supernatural beings, to genii, fairies, demons, or to Solomons, Alexanders, that is, to Divine men.

Christ is God-Man because he is the perfect Man, which presupposes in him the complete incidence of the creative act. This is the Theandria. The future goal of the faith of the ancients is the Theandria. Of the moderns the Palingenesia (second coming of Christ). But as the Theandria embraces all its preparations, that is, the anterior times, so the Palingenesia comprehends also the present time. Civilization, in fact, is a palingenesiac preparation.

The dogma ought to emerge from all the data; it is their resultant. Thus not revelation only, but also reason. Not the Bible only, but also geology, archæology and universal philosophy.

Christ did not speak of civilization, nor lay stress on the present life. It was not necessary. Religion contains civilization as the end contains the means.

The earth sequestered from heaven is outside of order. The moral cosmos not subordinated to God becomes chaos. This is intellectual and moral Ptolemaism. The modern philosophers who subordinate the future life to the present, and religion to civilization, are the Ptolemaists of philosophy. It is the Christian subordination of earth to heaven (presaged by Pythagoras) which first made Copernicus and Newton possible in the physical range. [Here, too, the Jesuits, in the case of Galileo, endeavored to turn back the proper logic of the Christian idea, which the Spanish Inquisition, more liberal on this side, refused to do.—C. C. S.]

Christianity propagates itself by the outward radiation of an individual and unique principle, as the human race propagates itself. Therefore the Christian profession is called regeneration, new birth. This successive propaganda of religion in space and time, issuing from a unique principle, is parallel to that of the human species. Both the propagations are plasmata under one law. This alone would suffice to confute the rationalists, who admit variety as the principle, by means, they say, of so many species and so many religions diffused in various parts of the globe and coetaneous. Absurd system, because it admits final unity without primitive. A system contrary to nature, where it is seen that every actual and successive variety supposes an initial and potential unity.

The propagation of Christianity was a miracle. Yes, because a progress. Every progress is an initial miracle, because it is an advance toward the palingenesis, which will be the complete and universal miracle. Every true and new idea ought to reign precisely because it is true and new, ought to have its martyrs, conquer obstacles, etc. The diffusion of Christianity was a natural miracle. And yet it was also supernatural, because progress in its ideal and central perfection (Judaico-Christian) is a continual miracle, something above nature; since the Miracle is naught else than the *summit*, and, so to speak, the vertebra of Nature and of History.

Even till now the greatness of Christianity is not understood, as before Copernicus that of the world was not. Our theologians are still Ptolemaists in religion. Little by little, as the sciences grow, the universe augments. How many myriads of leagues Herschell alone added to it! Now the spiritual world ought to keep step precisely with the material in its augmentations. The spirit follows nature. Every new star is a new church of intelligence. Every nebula is a seminary, a council, an order of immortal spirits. Bossuet and Rancé restrict Christianity to the earth, and the earth to the elect of the present period. Behold the end of the universe; how petty! True Christianity embraces all worlds and all epochs; universal in space and in

time. Therefore it appertains also to the future states of the earth, as it appertains to all the present and future states of other inhabited spheres. The extension of Christianity in the universe is proportionate to that of its mentality or ideality. Every meteoric progress has for correlative a Christian progress. The supernatural corresponds to nature. As concerns the earth, Christianity began with the Adamitic epoch, because with this began the adult mentality of our globe. The pre-Adamitic epochs are above all mimetic. The greater part of the objections of unbelievers, and the asceticism of the exaggerates spring alike from the restricted conception formed of Christianity.

Voltaire is fond of repeating that Christianity is the only religion that has kindled religious wars; that the blood shed by it has been immense. Most true. But this is just what proves the greatness of Christianity; because the abuse corresponds to the use, and the corruption of the best is the worst. This engendered a phenomenon till then unheard of: war for ideas. Before Christ men used to fight only for gain, for ambition, for power. After Christ they fought often for the consubstantiality of the Word, Faith, justifying Grace, etc. This scandalizes the light-minded: Voltaire, Gibbon, etc., but it is sublime. What importance given to ideas, to thought, to human mentality! Good is found in the very evil of Christianity, and progress in its regress.

Christianity is productive of civilization. Civilization in its most universal sense is the metessi, that is, the triumph of the intelligent over the sensible. This is the spiritualization of man and of nature. Now such is the scope of the Gospel. The Gospel is the good news of the metessi. Christianity spiritualizes nature, rendering it more intelligible through science, more good and beautiful through art. It spiritualizes man by rendering him far more intelligent and lord of his passions. In such a sense it is most true that the contemplative is the end of the active life. But the orthodox contemplation is life of the intelligence, is supreme action, is action intellectual, pure,

segregated from the sensibility, which is true passiveness. Christianity, with its dogmas, with its rites, with its precepts, being necessary to the triumph of pure intelligibility, is therefore a necessary instrument of civilization. The special mode with which Christianity mentalizes men varies according to the times and the individuals. Hitherto we may reckon three distinct epochs: (1) War against outward foes, against the sensibleness of Heathenism. Epoch of the apostolate and of martyrdom; (2) War on inward foes, on the passions. Monachism, asceticism, anchoritic and cenobitic life; (3) Pacific state. Development of the intelligence. Modern epoch.

The definitive epoch of Christianity is not yet arrived. I call that the definitive epoch in which Christianity shall be mistress of the whole earthly globe and the whole race of man. Thus far religion has not been mature, but only growing. Judaism was the fœtus of religion; Christianity has thus far been its infancy. The Jewish religion grew logically. The Christian, with reference to time and space. Every increment argues the imperfection of certain parts. Therefore, thus far, a great number of men have been, without fault, shut out from religion, or have shared in it only imperfectly; something which will not come to pass when Christianity shall have reached its definitive state. There has, therefore, hitherto been a contradiction between the good of the individual and the law of the species. The law of the species is, that growth must go before ripeness. Christianity also must needs obey this. But a consequence of this law is, that many individuals are deprived of religion. The contradiction disappears by extending the moral trial to the other life for such individuals. Christianity teaches that the present life alone is our moral trial. This is true, because Christianity, speaking to Christians, speaks only to men initiated in religion, and therefore capable of falling short by their own fault alone. Christianity, moreover, lays down the law which will prevail in its definitive state. Thus it is a psychic law that man is rational and free. But the embryo and the child are neither rational nor free, because they have not yet



reached the definitive state. Therefore, the individuals deprived without guilt of religion in the incremental state are exceptions. They pertain to an extraordinary state, not to the rule. There may, therefore, be for them an exception in the other life, as there is in the present. The present exception is, that they cannot share in any way, or only imperfectly (as, for instance, heretics), in religion. The future exception will be that the state of trial for them will be continued in the other life also. Thus Providence conciliates the law of the species with the need of the individual. Nor is this inconsistent with tradition. For this teaches us that the definitive state in the other life will commence only with the palingenesia. Between the cosmogony and the palingenesia, tradition admits, confusedly, a future state intermediate between heaven and hell, that is, the Limbus. Purgatory is a part of this middle state. Such a doctrine does not diminish the importance of Christianity; for as soon as a man can know it, the exceptional state ceases for him in this and the other life.

The true contemplative life implies the active and external or sensitive life. Activity, because the supreme, indeed unique, activity is that of thought. External, because it is necessary in order to develop intelligence and to pass to the state of pure mentality. The Orientals and the ascetics, who reject the outward life, and place the contemplative life in mere passivity, do not understand true contemplation. The life of sense is important, because it is a way to thought, is an inchoate thought, and its essence consists in mentality. Such is the doctrine of Christianity, which gives great emphasis to the earth, and to the body, to things sensible and to history: (1) By teaching us that nature and things sensible are works of God; (2) that the integrity of man consists in the union of the soul and body; (3) that our bodies shall rise again, eternal; (4) that the tillage and mastery of the earth is duty; (5) by sanctifying marriage and the board, that is, generation and nutrition, which are the two principal actions of the corporeal life; (6) by teaching us that the earth and the sensible world shall not be destroyed, but



transformed; (7) with the Incarnation, by means of which God united himself to a human body, and lived sensibly upon the earth. The neglect of the body and the physical sciences on the part of the Fathers and first Christians was only for a time,—necessary in order to establish the predominance of the moral part, and to provide for the principal requirements of the world and civilization of that day. Christianity begins with the cosmogony, ends with the palingenesia. The time between is occupied by Providence, which extends itself to all nature. Cosmology occupies here a most important place. Redemption itself is extended to the inferior natures, in passages of St. Paul.

Sancordio cites: "Then, whatever thou seest that thy mind, according to God wills, that do." And he concludes therefore that each one ought to follow the reasonable impulse of his own nature, which is the voice of God. Whence the natural inclination is called by Christians *vocation*, because the instinct of nature is a voice or imperative of God within, which points out to each one the place and function assigned to him in the world. Whence the concreative act of man consists in following his proper vocation.

The orthodox religion is, as to space and time, perpetual and universal; the heterodox religions are partial in time and in space. The partiality of space consists in having a circumference less than that of the earth. Now a range limited by geographical or ethnographical division supposes in the dynamism of the centre a force of expansion limited and less than that of nature. Only the orthodox religion has a force of universal expansion. It is like a planet revolving around the sun. The heterodox are like satellites revolving around a planet. The heterodox religions are imperfect offshoots and incomplete succedanea of orthodoxy.

*Conversion* is not a leap, but a step. It does not annul the law of continuity. The root of every conversion is the re-establishment of the ideal formula. The modern missionaries, for instance the Jesuits, do not know their business, because

they do not set forth the dentellation between the new and the old. General rule: Providence introduces and roots Christianity permanently in a country where the forces of the former religion are completely exhausted, and the remnant is necessary to save the stock. This explains the slow propagation of Christianity in the East. And it shows that Christianity looks to the future life indirectly—that is, by means of civilization and of the earthly life.

[I aim mainly to communicate such parts of Gioberti as belong to all Christians. Yet it is fair to let him now and then explain his position, as a Roman Catholic, to other religious communities. We see that, though firmly convinced of the central significance of his own Church, he is anything but oppressively intolerant.—C. C. S.]

The neglect of the general element makes of revelation, of Christianity, of the supernatural, an isolated thing, hovering in the air, arbitrary, not persuasive. The isolation ceases in making account of the generality and of the metessi. By means of these Christianity is the reassumption of the primitive revelation which embraces the whole human race. This represents itself to us as one Church, one religion, in which the luminous point is Catholicism; around this, and circling out through the heterodox sects, Christian and unbelieving, even to the worship of fetishes, the light fades gradually and the shades deepen, but never coming to perfect obscurity, because the idea shines through, even in the fetish, with a subdued tint of light. Therefore the false religions, so far as they have truth, are not to be distinguished from the true worship. All the truth, all the good diffused in space and time appertain to one sole society, to one unique doctrine. The differences lie only in the negations. The entire and perfect positivity of the human race is resumed in Catholicism alone. On this account the statement that outside of the Church there is no salvation is reasonable. Every man belongs to the true Church if he adheres to the truth and does the good which he is able to know; but he belongs to it only in proportion to the quantity of this

truth and this good. He will not be damned, but he will have a mansion inferior to that of him who has more truth and more good. Therefore the Apostolate is useful and obligatory. Its scope is to lift men higher in the hierarchy of minds on earth and in heaven. The false religions have their teleology, their scope and civilization. They aid civilization in so far as they preserve part of the primitive religion, as Bossuet observes. Their life and their death are determined by this scope. The direct finality of these is only the earth, whereas that of the true religion is the earth and the heaven. Here is their difference. Therefore the true religion is alone the supreme dialectic. The false religions look only to the finite : the true, to the infinite. The false religions therefore enter into the category of the State and of politics, and their dialectic is only temporal, terrene, restricted, subaltern. Mahomet, Odin, Buddha, Confucius, are therefore great as statesmen and lawgivers, rather than as heads of sects.

The false religions, in so far as they have truth, league themselves with the true. They are imperfect *anticipations* of this, which is their future. They are natural preparations of Christianity, an inadequate potency of this ; as Judaism was its adequate and supernatural preparation and potency. They are therefore so many human Judaisms. The early Fathers saw this. The missionaries have forgotten it. The Jesuits alone have had a glimpse of it in China ; but according to their wont it was only a calculation of egotism. The future propaganda must be formed on this idea. The Christian religion ought to present itself to the unbelievers as (1) return to the origins ; (2) complement of the origins ; (3) reform of their anterior cults.

*Restitit in faciem Petri.* Thus to-day, also, the good Catholic ought respectfully to resist Rome, when she opposes herself to the European reconciliation.

The new world and modern civilization begin with Christianity, whose essence is the idea of creation. From this capital conception are born other conceptions, subordinate, but yet vast

and generic, whereby the Christian age differs from the preceding, and which are the cause of all our civil advancements: (1) The palingenesia and the aspiration toward the future, or, we may say, the infuturation; (2) the unity of the human species, and hence the equality and brotherhood of all men; (3) the superiority of men over nature, and hence the physical, observative, experimental sciences, the constitution of the universe, the calculus of the infinite, Copernicus, Galileo, Newton, Volta, the discovery of America, the entire possession of the globe, universal commerce, industry, which is the slavery of nature and the war against it, etc. In the antique world Nature was goddess; for us she is subject. And note that Christianity founded the reign of nature with the supernatural, because the miracle wrought by the human will and word is symbol of civilization, as this is mistress by the intelligence of the sensible forces. By the means of Christianity the miracle devoured itself, creating the persuasion of the constancy and universality of the natural laws.

That the miracle is possible is implied in its being thinkable. The impossible is not only not effectuable, but is not intelligible. Man can mentally perform the miracle by thinking it, because the spirit, although finite, is superior to nature. The infinite mind then can do that which the other can imagine. The imagination is the creative virtue of the human supernatural, and epic poetry is relatively to thaumaturgy that which the romance is relatively to history. The rationalists are very superficial if they do not take note of this intrinsic intelligibility of the miracle; they prove it by opposing it. They ought then to deny the value of the intelligible and its eminence over the fact; which is a coarse sensism. And truly sensism is the principle of their doctrine, because the pantheism which they mainly profess is a true sensism and subordinates the spirit to nature. The doctrine of mentality argues then the possibility of the miracle. To deny it we have to confound the metessi with the Idea, which is precisely what Hegelians do. Or rather we have to adulterate the metessi, which, as mental,

includes potentially the versatility of the *arbitrium*, and hence the power of modifying and suspending its own laws. The miracle, in fact, is the liberty of Nature, and the effect of her contingency.

According to the rationalists the supernatural is symbol or myth of the natural. The contrary is true. Nature (*mimesi*) is symbol and myth of the supernatural (*metessi*, *palingenesia*). The latter is the explicate and intelligible reality. The miracle, the supernatural, Christianity, is the infuturation of the cosmic nature, or the precession of the *palingenesia*.

The rationalists, such as Hegel and Strauss, deny the importance of the ultra-natural facts, miracles, etc., as being transient, instantaneous, local, restricted to one point of time and of space. They deceive themselves, because the temporary fact emerging from discreteness infuturates and eternalizes itself in the continuum. The fact is the sensible and contingent individualization of the Idea. Now the sensible is an implicated intelligible, produced by the creative idea. Whoever denies the importance of the fact ought to deny that of the creation. If Man and every creature is a fact, why should religion exclude facts? A religion of mere ideas would not be adapted to men. Religion ought to be a history, not merely a science. The history is eternalized in the Idea.

The individual participates of nature, but does not contain it, since it is contained in it. In the human race there are two individuals alone who contain the race, Adam and Christ; the one as first, the other as supreme, the one as protologic and cosmogonic, the other as teleologic and *palingenesiac*. This explains original sin and redemption.

The sin of the first man, like that of the angels, was a sin of pride. Pride is the endeavor of the finite being to become infinite. Every sin is such, by having root in pride. Every sin is the attempt of the finite to usurp the seat of the infinite: *eritis sicut dii*. Every sin, then, is pantheistic in essence, like every error. The effort of the finite towards the infinite is not in itself culpable, since it springs from the instinct of the



creature which aspires to unite itself with the Creator, in order to attain its final end and to fulfill the second creative cycle. The *mimesi* tends naturally to become *metessi*. The *metessi* is the finite reduced to pure mentality, and hence conjoined with the infinite. From this we see that the essence of sin consists only in the evil application of the natural principle. The union of the finite with the infinite, the transformation of the *mimesi* into the *metessi* is of itself good, natural; so far from being in itself sinful, it is rather the essence of virtue, and its complement by means of beatitude. In what then does evil consist? It consists in the will to obtain this intent in an unfitting way; in the will to obtain it before the time, without merits, by our own forces: in confounding the rights of time with those of eternity, the mundane state of trial with the ultramundane state of recompense. Moral evil is always good fallen out of place. Every action is good provided it is opposite. The desire of Lucifer and of Adam to *resemble* God and to *have the knowledge of good and evil* was excellent: the evil was in having the will to satisfy it unseasonably and apart from the suitable means. Error and moral evil are pantheism. Now pantheism is the principle of creation abused, ill-applied.

For the same reason that terrestrial souls cannot communicate with heaven, the heavenly (which are saved and in the way of progress) ought to be able to communicate with the terrestrial. And why? Because the future possesses the past, not the past the future. Because the heavenly have the entire possession of time and space. This unilateral communication ought not to astonish us. Examples in nature: The man knows the child, not the child the man. The present knows the past, and not *vice versa*. Man has memory and history, not vaticination, etc.

The earthly life of man is but a beginning. It is absurd to restrict to it the stages of trial and merit for the whole human race. The two instruments of human perfectibility, that is, civilization and the Christian religion, only propagate themselves successively, and few men have entire possession of them; the others have them in scant measure or not at all. Note



here how the course of civilization and of religion is precisely the same. Even as one part of the world is unbelieving, so one part of this part is savage and barbarous. As among the Christians themselves many nations have only an imperfect Christianity, heterodox, mutilated, so among cultivated peoples, many have an imperfect culture: such as is the Mussulman, Hindoo, Chinese, Japanese culture, etc. There is then a predestination of peoples and of individuals to civilization as there is to religion. Shall we say on this account that the savage is forever to be deprived of the use and development of reason, and that he must be forever a beast? No, assuredly. Then, as we must suppose an ultramundane civilization, so we may well admit an ultramundane education and expiation. The New Testament says that God will have all men to be saved, and that there is no salvation save through Christ (the creative act), and that Christ calls many and chooses few. These apparently contradictory sentences agree, if we distinguish between the period of the present life and the future periods.

Who can deny that mature civilization is a privilege of the Christian peoples? Is not this a fact attested by science and by history? Is not Europe civilly predestinated among the five grand divisions of the world because Christian? Transport this question into religion and into beatitude, which is the *palin-genesiac of the eternal*. The predestination of souls truly Christian into heaven is then as reasonable as the civil predestination of the Christian peoples upon the earth. In the same mode therefore in which the perfect civilization of the Christian peoples does not exclude the many other grades of minor civilization, so the supernatural beatitude of the Christian does not exclude in other men a natural felicity and an ultramundane progress conformable to their attitude.

The Theandria is the procreative principle of modern civilization. [As George Bancroft also has said.—C. C. S.] This is not strange; because it is the creative act *par excellence*. All the Christian mysteries and dogmas cohere with the Theandria and complete it. The great defender of the Theandria was Athan-

asius. This illustrious man, therefore, defended the vital principle of modern civilization. The Theandria is the apotheosis of man, the Divine kinship of the human stock presaged by Plato and by Tully. All the disputes and subtleties of the Oriental Church in the first centuries cease to appear frivolous or ridiculous, if they are considered as ordained to establish the grand dogma of the Theandria. Arianism, accordingly, was a return to the imperfect Gentile civilization.

Christ being the Idea, Man is the culmination of all the positive contradictions, and hence an epilogue of the infinite. Man and God, supreme wretchedness and supreme glory, supreme power and supreme impotence, etc. But all these opposites in Him miraculously harmonize. [In Jesus Christ all contradictions are reconciled, as says Pascal.—C. O. S.]. In Him harmonize all the contradictions of the prophets. But there is no need of believing that Israel, or even the company of the prophets themselves, had a complete idea of Christ. The future, even to the *seer*, is never adequate, distinct, precise; it preserves the aspect of remoteness. Every futurity is a new thing, and hence unexpected, paradoxical. The opposite of contemplation. God alone has a true contemplation of things. Therefore, Christ deceived Israel. The fulfillment of the prophecies appears to contradict them. Also the palingenesia will be a thing unexpected and most novel. Were it otherwise, the future would confound itself with the past.

Christ experiences an anticipated agony in a garden, because man sinned in a garden. The seat of delight becomes for him a seat of sorrows. Gethsemane reconducts us to Eden. Does not this signify that *pain is expiation and an instrument of beatitude*? Theory of voluntary and involuntary pain as an instrument of order.

Two Theophanies: the one, universal, is the Logophany in all the world, permanent, and the other particular, but destined to universality; this is the theandric Logophany, the incarnation of the Word in Christ. Permanent and transient in different respects. Permanent invisibly: *ecce ego vobiscum sum*.

Transient visibly. But Christ, who ascended to heaven, shall return; whence transience implicated itself with permanence. John sets forth in the Proœmium these two Logophanies. He shows us their interplication, their relations, their likeness, their difference. He forms of them one. And as the particular is part of the universal, the Christian Logophany is a member of the cosmopolitical. But it is also its apex, summit, perfect actuation, because in it the germ of the first individualizes itself and exalts itself to the loftiest grade of perfection and of efficacy in the theandria. On this account the theandria is destined to become universal, and to absorb the first Logophany, making of it one with itself. Both have for protagonist the Word. They proceed from the unity, and to the unity they return. The scope is identical: the diffusion of the light and its triumph over the darkness; that is, the victory of the intelligible over the sensible. They differ, as the potency and the act; the principle and the means; the preparation and the fulfillment; the imperfect and the perfect. The one enters into the other. The Logophany issues into the theandria; this, propagating itself, returns to the Logophany. In the end the two will be identical. The general logophany has its root in the primitive revelation. The elective, privileged revelation (patriarchalism, Mosaism) is the first egress of the particular from the general, and it issues in Christ. Thus, the primitive universality produced particularism (patriarchs, Moses, elect people), then the individual (Christ) who creates a new particularism (Christianity) which is on the way to become general (Catholic Church), and thus to unite itself with the primitive logophany, no longer potential, but actuated. The universal logophany has, however, its heresies. They are the false religions. But as in the Christian heresies there is a part of Christianity, so in the false religions there is a part of the logophany.

The Hegelians and Straues, with others, maintain that God incarnates Himself in humanity, does miracles through it, etc., and, in fine, understand of the species that which Christianity

understands of the individual. Strauss, however, admits Christ as the author of the system; despoiling Him, nevertheless, of everything supernatural. This is self-contradictory. If Christ is not supernatural, He is not First; because every First is above nature. If then Christ is supernatural, the miracles, etc., are proportional to His person. As history begins with biography, and society with the individual, and the animal or vegetable species with the individual germ, so the regeneration of humanity ought to begin with one sole man. This dynamic, genesiac, cosmogonic man, this second Adam, is Christ. He ought to be supernatural, which is as much as to say the immediate result of a first act of creation. The history of Christ has then a supreme importance as germ, as origin. Strauss does not perceive that by taking away such an individual, he takes away the species. But, they say, the life of Christ is a complex of events local, particular, past, no longer existing. False. They survive doubly: (1) In their effects, as the father in the sons, the protoparent in the human race; (2) In themselves, because the events which pass by in time endure in eternity. Hence the continuous presentiality of the sacrifice of Christ.

The vulgar rationalists admit only an ideal Christology. Many Hegelians, and among them Strauss, admit a metessic Christology. They in fact admit the real incarnation of God, but only in the species. The orthodox doctrine unites to the Idea, to the metessi, the individual; and hence its Christology and its doctrine of the incarnation is alone complete, because it runs through the three grades of existence and embraces them all. Christ is universal in potency, not in act. But His universal potency is not mere potency, and hence does not subsist solely in the generality of the species. It is a potency which already has something of individuality, which appertains also to the individual, and manifests itself sensibly under the form of effort. Such is the variance which prevails between the universality of Christ and that of other great men. Religion, the love of the neighbor, morality in its chief heads, the love of God, in fine, *the relations with heaven*, are the sole respect in

which the universality of Christ is actuated in the Gospels. But even in the Gospels we see gleaming through them, *civilization*, and the *felicity of earth*, under the form of germ and effort. The development of this germ and the actualization of such an effort appertain to the second coming of Christ, to Christ invisible, immanent, the Judge, who is on the earth until the consummation of the ages, and who constitutes the parallelism of the Word, operant and latent on the earth before Christ, from the beginning of the world. Whence, also, of such Christ it may be said, *et tenebræ eum non cognoverunt*. Such occult existence of the Word and of Christ is a metessic existence, closed to sense, visible and palpable only to the intelligence. The actions of the risen Christ are an exhibition of it. The forty days of the risen Christ are an interplication of the visible and of the invisible Christ, of the mimetic and of the metessic Christ. It was a dialectical synthesis of the Christ permanently visible who preceded death, and of Christ permanently invisible who succeeded the ascension. The risen Christ was mimetic and metessic, *i. e.* complete ; He appears in the *cœnaculum*, but entering through *closed doors*, etc.

Andover, Mass.



## VIII.

### WILLIAM THE SILENT AND HIS TIMES.

BY THE REV. A. A. PFANSTIEHL.

#### I.

##### INTRODUCTORY.

THE peculiar lessons to be learned from the career of William the Silent are always appropriate to be specially emphasized and studied. His was a particular mission. But yet the results of it to the world were general. His life is replete with lessons in moral courage, true heroism, unselfish devotion to country, friends and God, that need to be impressed upon every age. The story of his life has, therefore, peculiar interest considered simply as a personal history.

But the lives of great men have such close relations to their times, that their histories cannot be studied without also considering the events of their age. Men's biographies cannot be separated from the world's history.\* History, in fact, as Carlyle has remarked, is but the biography of great men. "All things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment of thoughts that dwelt in the great men sent into the world; the whole world's history, it may justly be considered, were the history of these."† 'Tis true,

\* "Men of genius are governed by their instincts; they follow where instinct leads them; and the public life of a nation is but the life of successive generations of statesmen, whose horizon is bounded, and who act from day to day as immediate interests suggest."—Froude, *Cæsar*, p. 2.

† *Heroes and Hero Worship*, p. 2.



however, that what we call *epochs*—times when there are sudden outbursts of eventful acts on the part of great men, producing social, religious, or political convulsions—are generally but results of long preparations. They may take the world by surprise when the outbursts come, as does the eruption of the volcano; but, as De Tocqueville said about the French Revolution, they are “only the completion of travail most prolonged, the sudden and violent termination of a work on which generations had been laboring.” There always has been a long burning, and boiling, and rumbling in the crater before the lava is belched forth.

And yet in our study of historical periods, “we must take into account the personal qualities and the plastic agency of individuals not less than the operation of general causes. Especially if a revolution in long-established opinions and habits of feeling is to take place, there must be individuals to rally upon; men of power, who are able to create and sustain in others a new moral life, which they have first realized in themselves.”\* It is only when “the spirit that is in some one man comes to be accepted as a force, often more potent than aught else in the molding of common destinies,” that the revolution can be carried on and out. “For,” as says Dr. Bruce, “it is characteristic of great historical movements to begin with individuals and to expand gradually from them as centres, or to grow up from them as seeds, till they become at length world-wide phenomena.”†

William the Silent was pre-eminently such an individual. He was peculiarly a man of power, able to create and sustain in others a new moral life, which he had first deeply realized in himself. His countrymen had at the beginning, and, indeed, for years after, little appreciation of the new life of individual, political and religious freedom that was aroused in the Prince of Orange, who was, it is said, two hundred years ahead of his times in ideas on this line. Hence, his was the double task

\* Fisher, *History of the Reformation*, p. 2

† *Chief End of Revelation*, p. 100.

of first creating and then sustaining in them this new, untried life.

This was a task that had meaning and importance not only for himself and Holland, but for the whole world.\* He battled for civil and religious liberty, "the establishment of the great principle of toleration in matters of conscience" in an age when "toleration was considered a vice." Instead of a vice William looked upon it as a virtue, and, as Motley says, he had the manhood to cultivate it as such.

Rogers, in giving the story of Holland, wrote: "I hold it that the revolt of the Netherlands, and the success of Holland, is the beginning of modern political science and of modern civilization."† And none more than Americans have occasion for gratitude to God for what the Netherlands, led by him whose life and character we are studying, accomplished.‡ It

\* "The debt which rational and just government owes to the seven provinces is incalculable. To the true lover of liberty, Holland is the Holy Land of modern Europe, and should be held sacred."—Rogers, *Holland*, p. x.

† *Holland*, p. ix. He also says: "But the debt of modern Europe to Holland is by no means limited to the lessons which it taught as to the true purposes of civil government. It taught Europe nearly everything else. It instructed communities in progressive and rational agriculture. It was the pioneer in navigation and in discovery; and according to the lights of the age, was the founder of intelligent commerce. It produced the greatest jurists of the seventeenth century. It was pre-eminent in the arts of peace. The presses of Holland put forth more books than all the rest of Europe did. It had the most learned scholars. The languages of the East were first given to the world by Dutchmen. It was foremost in physical research, in rational medicine. It instructed statesmen in finance, traders in banking and credit, philosophers in the speculative sciences. For a long time that little, storm-vexed nook of northwestern Europe was the university of the civilized world, the centre of European trade, the admiration, the envy, the example of nations." Pp. x, xi.

‡ "The Dutch mind is more like the American in its method of thought than is that of any other nation of the Continent. There is the same intensity of feeling on all religious questions, the same keen, practical genius. . . . The Hollander understands America and republican institutions, and their true foundation in the intelligence and self-control of the people. I always felt sure of being understood when speaking with an educated Hollander, whether discussing Church and State, or our current political questions. He could

was in Holland where the Pilgrim Fathers went to school in politics and religion before coming to America. We molded our government after a Republic, not after a Monarchy. "The best part of the Constitution of the Dutch Republic lives in our own." Holland was the first to take formal action recognizing the United States of America as an independent nation. At Franeker, the students illuminated the University in recognition of our independence. At Leuwarden, a medal was struck off to commemorate the independence of the United States, on one side of which was engraved a Frisian in ancient costume, holding out his right hand to an American, while with his left he rejects the peace offered by Britain. During our civil war Holland bought up in vast amounts the bonds of the United States, while the English were investing in Confederate securities. "In reality the Netherlands fought for Christendom and for all humanity. The little submarine country was England's bulwark against Spain. The blood shed at Haarlem, and at Zutphen and at Alkmaar, the starvation at Leyden, were for the United States of America as well as for the United Provinces of Holland. The red, white and blue flag of the little Republic behind the dykes stood for those principles which are now symbolized by the flowery flag which boasts forty-four stars. As one stands on the great dyke near Delfshaven, which was cut down to drown out the Spaniards who represented despotism in Church and State and to relieve Leyden that stood for resistance to tyranny of priest and king, he realizes what America owes to Holland."\* And the man who above all others deserves to be held in grateful memory by the Americans is William, Prince of Orange.

History's pages record distinct periods in which the Supreme Ruler has definite ends to be accomplished, either completed

rightly estimate the real and unreal dangers which attend democratic governments, as our English cousins are not always in the habit of doing."—Prof. W. T. Hewett, of Cornell University; quoted by Campbell in *The Puritan in Holland, England and America*, Vol. I., p. 219.

\* The Rev. W. E. Griffin

during the epoch in which the work was inaugurated, or only begun for process of following times, perchance centuries, to carry out. Providence always raises up men whose special endowments, both natural and acquired, fit them to carry on the work to be done.

The world has often been in waiting for the right men, and as often has the hour come when such men saw the light. Such an hour had come to the Jews when Moses was born. Such again came to Europe, when on their way to the Eisleben Winter Fair, a poor miner and his wife became the parents of a child whom the ages know as Martin Luther. Such was the time also for the world nearly nineteen hundred years ago, when the clock of time struck the hour when He was born concerning Whom, as some one has said, it is often fit that we think only in silence.

The hour for Holland had come, and through this small country to the world, when one was raised up with talent, courage, and willingness to lead in a struggle that was as dangerous to personal interests as it was sacred to his nation. William the Silent was this man. The words that Senator Geo. F. Hoar used to describe Charles Sumner are peculiarly applicable to the Prince of Orange: "He contributed largely to the government of his country in the most trying period of her history, its motive and its direction. That is a pretty practical contribution to the voyage which furnishes the steamship with its engine and its compass, and selects the port for which it shall make. He was a leader, and not a follower. He never studied the direction of the popular breeze. He did not gather other men's opinions before he formed or uttered his own. He was courageous and absolutely without regard to personal consequences when great principles were involved. He knew how to bring the people to his support." \*

Next to the age of the birth of Christianity in interest and importance to the world is the epoch with which the illustrious name of the Prince of Orange stands inseparably connected.

\* *The Forum*, p. 553, Jan., 1894.

Despotism, sacerdotal and regal, was being met face to face by the spirit of rational human liberty. Deep-rooted, strongly fortified by precedent and experience, and hence, confident and bold, was the former. New, untried, crude, undeveloped, and hence, unconscious of its real value and strength was the latter. It, therefore, moved forward timidly and with hesitation.\* Was combat ever more important? Could any be more sacred? Hence the desperate nature of the struggle. We shudder at the sea of human blood through which the spirit of human liberty was called upon to wade in order to come to its right of being. The price, though great, was not, however, too high to pay for its supremacy. Nothing great or good for mankind has ever been accomplished without suffering.† 'Tis a stern economy, but effectual. A man's usefulness to this world is in direct proportion to the baptism of great sorrow through which he is called upon to pass. Gethsemanes are blood-marks in the way of the world's salvation.

"He who lifts a soul from vice,  
And leads the way to better lands,  
Must part his raiment, share his slice,  
And oft with weary, bleeding hands,  
Pave the long path with sacrifice."

—J. G. HOLLAND.

The fifteenth and sixteenth centuries were marked by the birth of modern civilization. This birth could not but be accompanied with great and painful struggles. It was the era of remarkable inventions and discoveries. Gunpowder "revolutionized the art of war by lifting the peasant to the level of the knight;" the ever-present and visible magnetic compass

\* "At first the rebellion appeared to tremble at its own name, and long sheltered itself under the ingenious pretext of defending the cause of its sovereign."—Schiller, *Revolt of the Netherlands*, Works, Vol. I, p. 359.

† "God suffers the destruction of States, Churches, Religions, Sciences; not that men may be without truth and knowledge and law; but that better laws and freer states and purer churches and wider knowledge and clearer visions of truth may arise to realize the kingdom of heaven upon earth."—Prof. Geo. D. Herron, *The Larger Christ*, p. 111-112.



took the place of the North Star often lost behind clouds, making mariners bold to launch out into far-stretching seas; knowledge was beginning to be widely diffused by the use of movable types. Columbus discovered a new continent; Vasco de Gama, rounding the Cape of Good Hope, "opened a new highway for commerce." The Copernican system of the universe revolutionized astronomy, while Michael Angelo and Raphael gave a new impulse to art, and Albert Dürer inspired a higher life to the fine arts by the choice of mortally inspiring models.

Politically, too, all Europe was undergoing a change. Feudalism was waning. Monarchy was gaining ascendancy, and kingdoms such as France, Spain and England were becoming consolidated. "The invasion of Italy by Charles VIII. in 1494, commenced the wars of which Italy was at once the theatre and the prize, and the conflicts of the European States for the acquisition of territory or of ascendancy over one another. To the intercourse of nations by means of commerce which had spread from Venice, Genoa, and the towns of the Hanseatic League through the rest of Western Europe, was added the intercourse of diplomacy. A State system was growing up in which the several peoples were more closely connected by political relations." \*

When the full effects of such far-reaching historical, political, social and religious commotions had not had time to be brought about, indeed, during their most critical period, William the Silent was born.

\* Fisher: *History of the Reformation*, p. 11.—In his introduction to *The Revolt of the Netherlands*, Schiller writes: "Of these important political events which make the sixteenth century to take rank among the brightest of the world's epochs, the foundation of the freedom of the Netherlands appears to me one of the most remarkable. If the glittering exploits of ambition and the pernicious lust of power claim our admiration, how much more so should an event in which oppressed humanity struggled for its noblest rights, where with the good cause unwonted powers were united, and the resources of resolute despair triumphed in unequal contest over the terrible arts of tyranny."



## II.

## THE NETHERLANDS IN THE TIME OF WILLIAM THE SILENT.

No country in Europe presented a more enviable condition, and was more prosperous in every department of State and society than that of the Netherlanders in the time of which we write. Their territory embraced what now constitutes the kingdoms of Belgium and Holland, and was divided into seventeen provinces, which, though having much in common, were yet independent States, having their own legislative assemblies, their own courts of justice, considering citizens of one province foreigners in another, no foreigner being eligible to office. These so-called inalienable rights were strictly insisted upon.

The seventeen provinces, however, had formed a bond in what they called the States-General, an assembly consisting of the clergy, the nobles and the representatives of the towns from each of the provinces. This body had no legislative authority. No new taxes were to be imposed and no war could be declared without the concurrence of all the estates; these estates alone were to regulate the currency, and if the emperor required supplies from them he was to appear before them in person.\*

From the earliest period of their history, love of freedom was one of their distinguishing characteristics. Fifteen hundred years before the time of William the Silent the Batavians and Belgæ, the ancestors of the Hollander, fought for liberty against their Roman oppressors, aroused by such language as this from Claudius Civilis, the Prince of Orange of his day: "Confess, Batavians, we are no longer treated as formerly by these Romans, as allies, but rather as slaves. We are handed over to their prefects and centurions, who, when satiated with our plunder and with our blood, make way for others, who, under different names, renew the same outrages. If even at

\* These privileges and rights were granted to the Netherlanders by Mary of Burgundy, and were called the "Great Privilege;" they were in fact the Magna Charta of the Netherlands.

last Rome deigns to send us a legate he oppresses us with an ostentatious and costly retinue, and with still more intolerable pride. The levies are again at hand which tear forever children from their parents, brothers from brothers. Now, Batavians, is our time. Never did Rome lie so prostrate as now. Let not their names of legions terrify you; there is nothing in their camps but old men and plunder. Our infantry and horsemen are strong; Germany is allied to us by blood; and Gaul is ready to throw off its yoke. Let Syria serve them, and Asia and the East, who are used to bow before kings; many still live who were born among us, before tribute was paid to the Romans. The gods are ever with the brave."

No nations of Germanic descent more faithfully preserved the ancestral spirit of love of freedom than did the Netherlanders. When the Batavians passed from history the Frisians succeeded them; and of these it is said that they are the only "German race which has developed a democracy in which nobles and royalty found no place."\* Their statute books read: "The Frisians shall be free as long as the wind blows out of the clouds and the world stands."† Although accepting chiefs appointed by Charlemagne, they still reserved the rights to be governed by their own laws. This right they always maintained, and even Charles V., with all his prestige, power, tact and influence, could not persuade the provinces to fuse under a common system of government. The best he could do was to be little more than the first citizen in the Netherlands, as head of a confederacy of small republics.

It was but natural that the Reformation would find a congenial soil among such a people. Potestantism took deep root there, and it was in vain endeavors to crush its spirit that Philip II. found himself facing a struggle with the history of which the name of William the Silent is conspicuously linked.

Commercially, too, the Hollanders at this time were easily in the lead of all the world. The peculiar situation of the

\* "The Period of the Reformation." Hauser, p. 289.

† "The Rise of the Dutch Republic." Motley, Vol. I, p. 22.

country almost forced the people to a commercial life. The canals intersecting the country everywhere brought about a facility of communication among their own and other countries that led to extensive trade. Their vessels visited Britain, bringing back wool to be woven into cloth, which again was exported to France, Germany and other nations. Even in Persia and India goods from Flemish and Brabantine manufacturers could be found. Merchant ships naturally wintered in harbors in a country midway between the Mediterranean Sea and the West, and hence the Netherland towns became the meeting place of the traders of all nations, so that here Spaniard, Portuguese, Italians, Germans, Britains, French, Swedes and Danes, and all foreigners, flocked with products.

The city of Antwerp numbered one hundred thousand inhabitants, and was the entrepot of commerce, the mart of more business than any city in Europe. Some two hundred or three hundred ships were often seen loading in its harbor in one day, and at times as many as eight hundred passed in and out in a day. Thousands and tens of thousands of men found lucrative employment here, and millions of dollars annually exchanged hands. Semi-annual fairs were held in which products of all sorts were exhibited. These fairs became so important a factor in the commerce of the world that even the merchants of the Hanseatic league, whom the Netherlanders had been able to defy, were compelled to visit them in the interests of their own trade.

The entire country was rich in resources. The grain-bearing district of Flanders, Hennegeneau, Artois and Namur were able to support the whole country, while there was scarcely a town of any importance that did not have its peculiar branch of manufacture. Arts of weaving, cloth-making, dyeing and all branches of industry were brought to a high degree of perfection. Oil painting, painting on glass, and even pocket-watches and sun-dials were, historians assert, invented in the Netherlands.

Holland also educationally took the decided lead of the world at this time. In spite of the artisan spirit and marked devo-

tion to trade and commerce, the arts flourished, learning was cherished, and there were earnest endeavors made for the improvement along all lines of mental development. They did not allow their material affluence to keep down their ambition for the higher and nobler attainments in mental culture. They did not grow sordid. And this spirit was found not only among certain privileged classes, but among the people at large. Common schools, as well as universities, were prevalent, "which had more thoroughly imbibed the modern humanistic spirit than any other." A contemporary historian says: "There was no country where learning and culture prevailed so widely as among us; even in the Frisian fisherman's huts you might find people who could not only read and write, but discussed scriptural interpretations as if they were scholars." \*

Here, truly, is an interesting and important chapter in history; and as instructive as interesting. Industry, perseverance, a freedom-loving spirit,—these, after all said and done, make a people prosperous and progressive. The Netherlanders "took no great part in wars; since the dissolution of the Batavian Legion they had neither made nor unmade Emperors; but before the middle of the sixteenth century they had conquered almost all fields of industry and art. When the people of England were just beginning their wonderful career of modern progress, these men across the channel stood foremost of the world in agriculture, manufactures, commerce, engraving, and music, while they had only parted, temporarily, with the crown of painting, which, adding that of learning, they were to resume after Holland had won her independence.†

### III.

#### THE INAUGURATION OF PHILIP II.

Charles V., the father of Philip II. of Spain, had ruled the seventeen provinces of Holland with much tact, as well as with

\* Hauser, p. 288.

† *The Puritans in Holland, England, and America*, Douglas Campbell, p. 130, Vol. I.

considerable moderation. He had always shown more or less preference, as a native of Flanders, for the Netherlanders; they were proud to call him their countryman, and he rather enjoyed being thus called. He delighted to visit them. It seemed refreshing to him to do so, being a relief from the Castilian formality and court-rule, to move among a people of freer spirit and franker nature. His strenuousness in persecuting Protestants, however, was not on this account one particle abated. He shrank from no measures, no matter how merciless and cruel, in hunting down "heretics." His maintenance of the faith of the Catholic Church was conducted in the most sanguinary manner. It was under his sovereignty that the odious Inquisition was introduced into Holland. And yet, in spite of it all, the country was true to him, and no signs of revolt or serious discontent were known under his reign.

The time had arrived when he was to resign his sovereignty in favor of his son, Philip. It was not because of old age; for he was but fifty-five years old when he abdicated his throne. It was not because of discontent in his kingdom, for he was highly honored and deeply revered. It was on account of a combination of personal circumstances, brought about by physical and mental ailments. Since his thirtieth year he had suffered with gout, which had grown so severe as years rolled by, that he had almost lost the use of his limbs. "The man who, cased in steel, had passed whole days and whole nights in the saddle, indifferent to the weather and the season, could now hardly drag himself along with the aid of his staff. For days he was confined to his bed; and he did not leave his room for weeks together."

Chafing under these distresses, his mind became disordered; in fact, this was, to some extent, constitutional. He suffered intense melancholy. The cares of state became unbearable to him.

His son Philip was now ready to assume the government. His education had been given him, with this in view. He was now twenty-nine years of age. Preparatory to his receiving the



sovereignty, Charles had conferred upon him the Grandmastership of the *toison d'or*, a military order of knighthood, the order of the Golden Fleece, the proudest and the most coveted order at that day. \*

The date chosen for the imposing ceremony was October 25th, 1555, the place, Brussels. Thither Philip was summoned. The deputies of the provinces, the Flemish lords, high dignitaries, counts and dukes,—all were present. Great preparations had been made, becoming the occasion. A large stage had been erected in the great hall of the Royal Palace of Brussels, the walls being hung with expensive tapestry, the floor covered with rich carpets. On the stage was a throne for the Emperor, and seats for Philip and the Flemish lords. Over the chair of state was hung a gorgeous canopy on which were emblazoned the arms of the ducal house of Burgundy.

The company were breathlessly awaiting the entrance of the greatest monarch of the age, who was to present to the world the uncommon spectacle of resigning a sovereignty without compulsion, and with no extraneous reason pressing him to do so. The hour had come when his crown was to be placed upon the head of a son whose name is black as night upon the page of history. "As the clock struck three, the hero of the scene appeared. Cæsar, as he was always designated in the classic language of the day, entered, leaning on the shoulder of William of Orange. They came from the chapel, and were immediately followed by Philip the Second, and Queen Mary of Hungary. The Archduke Maximilian, the Duke of Savoy, and other great personages came afterwards, accompanied by a glittering throng of warriors, councillors, governors and knights of the Fleece." †

Standing with right hand leaning on the shoulder of William, Prince of Orange, Charles delivered his farewell address. He recounted his forty years' reign, in brief outline, protesting his faithfulness, particularly in endeavors to maintain the faith of the Roman Catholic Church. He had always, he said, been

\* Prescott, *Philip II. of Spain*, Vol. I., p. 9.

† Motley, *Rise of the Dutch Republic*, Vol. I., p. 99.



willing to endure hardships necessary to be a worthy ruler. But he was no longer able to discharge his important duties, and he now performed an act that had long been contemplated, and which, he was persuaded, was for the highest good of his devoted people. "I know well," he continued, "that in my long administration I have fallen into many errors, and committed some wrongs, but it was from ignorance; and if there be any here whom I have wronged, they will believe that it was not intended, and grant me their forgiveness."

He then addressed Philip, begging him to conduct himself in the fear of God, and to maintain justice, law, and the Catholic religion in all their purity. "If my death," he concluded, "had placed you in possession of these countries, even in that case, so valuable a bequest would have given me great claims on your gratitude. But now that of my free will I transfer them to you, now that I die in order to hasten your enjoyment of them, I only require of you to pay to the people the increased obligation which the voluntary surrender of my dignity lays upon you. Other princes esteem it a peculiar felicity to bequeath to their children the crown which death is already ravishing from them. This happiness I am anxious to enjoy during my life. I wish to be a spectator of your reign. Few will follow my example, as few have preceded me in it. But this my deed will be praised, if your future life should justify my expectations, if you continue to be guided by that wisdom which you have hitherto evinced, if you remain inviolably attached to the pure faith which is the main pillar of your throne. One thing more I have to add: may Heaven grant you also a son, to whom you may transmit your power, by choice, and not by necessity."

When the oration was finished Charles sank exhausted into his seat, the audience sobbing. Even Philip himself was moved to tears, falling upon his knees at his father's feet, reverently kissing his hand while receiving his paternal blessing. On rising Philip began his inaugural address with a statement of regret that he could not address his audience in their native

language, but had chosen an honored personage to do this for him. The Bishop of Arras, Antony Perennot, afterward known as the famous Cardinal Granvelle, then proceeded in Philip's name to speak flattering but meaningless words, promising a respect for the laws and liberties of the nation. Alas! that this promise was not kept!

The suspicion of the Netherlanders and their distrust of Philip even now may be judged from the terms of the oath they required him to take, being much more explicit, and far stronger than any ever taken by former sovereigns. It read as follows: "I, Philip, by the grace of God, Prince of Spain, of the two Sicilies, etc., do vow and swear, that I will be a good and just lord in these countries, counties, and duchies, etc.; that I will well and truly hold, and cause to be held, the privileges and liberties of all the nobles, towns, commons, and subjects which have been conferred upon them by my predecessors, and also the customs, usages, and rights which they now have and enjoy, jointly and severally, and, moreover, that I will do all that by law and right pertains to a good and just prince and lord, so help me God and all His Saints."

No prince ever came into more fortunate possessions, both as to present conditions and future prospects. Not only did the seventeen provinces of Holland, then in the zenith of their marvellous richness and prosperity, fall to Philip's lot, but Spain and the American Colonies, Milan and both the Sicilies, Burgundy, and besides the hereditary family alliance of the German and Spanish Hapsburg interest. Opportunities unbounded lay before him. Prospects for a successful reign were unclouded; and had Philip not been the singular character he was, none can tell what the turns in the history of his reign might have been.\* But he was one of the most peculiar char-

\* "It is one of the most instructive spectacles of history to watch how this immense power was reduced to beggary in the course of one long life; to see how the monarch who had begun life on a more magnificent scale than any other, was in his latter days destitute even of the means for his personal support, and was compelled to have a collection made from house to house in the impoverished country to keep him from starvation. This government in the

acters in history, made so both by natural temperament and by the developments in his life. In personal appearance he was "a small meagre man, much below the middle height, with thin legs, a narrow chest, and the shrinking timid air of an habitual invalid. . . . In face he was the living image of his father, having the same aquiline but better proportioned nose. In the lower part of his countenance the remarkable Bungundian deformity was likewise reproduced. He had the same heavy, hanging lip, with a vast mouth, and monstrously protruding lower jaw. His complexion was fair, his hair light and thin, his beard yellow, short and pointed. He had the aspect of a Fleming, but the loftiness of a Spaniard. His demeanor in public was still, silent, almost sepulchral. He looked habitually on the ground when he conversed, was chary of speech, embarrassed and even suffering in manner." \* Morose, grave, taciturn—he was scarcely ever known to smile, except when he received news that Alva and the Spanish troops had succeeded in torturing, pillaging, burning and murdering the brave Netherlanders whom they were pursuing with the merciless and relentless ferocity with which blood-hounds chase the frightened deer in the wilderness. "There was," says Hausser, "not a single amiable or winning trait in his character." † His piety was of the servile kind, because he conceived of God as One to be feared. Egotistic and selfish, he knew not what it was to treat any one with charity. Benevolence he had none. His impulses were cruel.

" He was a man  
Who stole the livery of the court of heaven  
To serve the devil in; in virtue's guise  
Devoured the widow's house and orphan's bread;  
In holy phrase transacted villainies  
That common sinners durst not meddle with."

colonies and at home, the enormous wars, which ceased only with his life, and which were all unsuccessful—desperate undertakings, which involved the country in ruin—gave the final blow, but the foundations of this power were undermined when all this took place,"—Hausser, *The Period of the Reformation*, p. 280.

\* Motley, *Rise, etc.*, Vol. I., pp. 103-104.

† *The Period of the Reformation*, p. 282.

Such a man would naturally not be attractive to any people, much less to the Netherlanders.\* As early as 1548, when his father took him on a tour of the nation so as to introduce him to the Northern Provinces, he had awakened a very unfavorable opinion of himself among the people, by his repulsive coldness, his repelling bluntness, his dampening gloominess, and his distressing want of frankness, so that in a diplomatic report of this journey it is stated, that "he had found but little favor with the Italians, was quite repulsive to the Flemings, and hateful to the Germans."

It was but natural that two such personages as William, Prince of Orange, and Philip II. of Spain, should, circumstances favoring, come into irreconcilable conflict; that the despicable nature of the one should drive the noble nature of the other into correspondingly strong exhibitions and developments of worthy character.

#### IV.

##### MARGARET OF PARMA.

Philip had two well-defined ideas in assuming the government of the Netherlands. Whatever else he might be led to do by circumstances or the exigencies of the time, he was determined in his innermost soul that nothing was to prevent him from carrying out these two ideas. They were, the establishment of Spanish absolutism, and the restoration of the full sway of the Catholic religion. Both of these ideas were the worst possible, alike for himself and the country, to be enforced in the Netherlands. The endeavor to do so was fruitless in all things except to bankrupt himself, and lead the brave Hollanders, amid a heroism and self-sacrifice such as history rarely records, to

\* "A happy temperament under a severe climate cooled the ardor of their blood, and modulated the rage of their passions; equanimity, moderation and enduring patience, the gifts of a northern clime; integrity, justice and faith, the necessary virtues of their profession; and the delightful fruits of liberty, truth, benevolence, and a patriotic pride were blended in their character, with a slight admixture of human frailties."—Schiller, *The Revolt of the Netherlands*, Vol. I., pp. 388-389, of Works.

take their stand for political and religious liberty, and establish it for all time to come.

The first duty devolving upon Philip was to select a Stadtholder—one who should govern in his name. Upon the choice made, he well knew, as did also the Netherlands, much depended. An aristocracy, which had for generations existed, was placed over the country. Originally this aristocracy was a favored class of subordinates to the Emperor, with powers and obligations to rule the country, clothed with honors, and enjoying the favor of princely incomes and royal recognitions, whose titles and estates became hereditary.\* This class included such names as William of Orange, Egmont and Horn. These by right considered themselves princes of the German nation, having, on the division of the empire at the death of Charlemagne, been brought under German jurisdiction.† Philip, from the first, not without ground, suspected and feared them. He had no reason whatever to suspect their loyalty to their ruler, nor to fear rebellion against the government. They were true-blooded patriots—true to king and country. But he had every reason to fear them when it came to introducing innovations in the Netherland administration, and also when he was to establish means to force the Catholic religion into absolute supremacy. Even Charles V. had failed in this latter.

Had the nation itself been permitted to have a voice in the selection of regent, unquestionably one of these princes would have been chosen; in fact, the wish for this had been plainly expressed to Philip. But he never had an idea of complying with it. He needed one whom he could rule with absolute hand. Such an one he found in the Princess Margaret of Parma, the mother of the famous Alexander of Farnese, an illegitimate daughter of Charles V., whom her father had introduced into dynastic circles by means of a princely marriage.

Margaret was entirely dependent upon Philip; and he chose

\* See *Geschiedenis van het Vaderland*, by Groen van Prinsterer, p. 10. Amsterdam: Höveker en Zoon.

† *Idem*, p. 8.



her because he could at any moment dismiss her to obscurity, for she had no property of her own.

Her entrance upon her duties was not looked upon with favor by the people; and especially not by the aristocracy, distrust in whom she systematically encouraged on the part of Philip. Her position was exceedingly unenviable.

She was not in any way in sympathy with the country; not even speaking its language. Hence, even had she been gifted enough in other ways to govern with any degree of independency, she was on this account obliged to be governed by the influence of others, and particularly by men chosen by her royal brother Philip. Her counsellors were Berlaymont, who proved to be a persistent enemy to his country, under pretext of loyalty to his king; Viglius, the author of the famous persecuting act of 1550, under Charles V.; the famous, crafty, unscrupulous, time-serving, shrewd, Cardinal Granvelle; the ill-fated Egmont, and William, Prince of Orange. Of these, Granvelle had the greatest power over Margaret, was most in sympathy with the spirit and despotical government of Philip, and stood in the closest confidential relations to him;—if such a relation was at all possible with one who betrayed the most important and sacred confidences, in a cruel and heartless manner. \*

Granvelle was adroit, able, well-informed, but most despicably unprincipled;—a man of energy, and capable of an immense amount of work, blindly, fanatically devoted to his master, Philip, whose mere tool he was willing to be. Being a man of supercilious nature, he assumed airs of superiority even over the hereditary princes, and this at once awakened an antagonism on their part; so much so, that they refused to attend the Council of State as long as he remained in it. They accused him of all the evil that befell the country consequent upon systematic efforts to crush the liberties of the Netherlands. It

\* "Philip had banished truth from political intercourse; he, himself, had dissolved all morality between kings, and had made artifice the divinity of cabinets."—Schiller, *The Revolt of the Netherlands*, p. 360, Vol. I., Works.

had not yet been learned that these efforts originated with Philip, who had succeeded in making the impression that they were due to his ministers—Granvelle, especially. Hence the brunt of their hatred fell upon his head, which resulted in his removal in 1564.

Great rejoicing was felt at Granvelle's departure. Hopes for more favorable outlooks were in the hearts of all. But these soon were darkened when it became evident that not Granvelle, but the government itself was responsible for the troubles in which the country found itself—troubles which increased in proportion as Philip's policy became more and more known.

Before proceeding with our account of the difficulties, we must study the youth and education of William the Silent, who, more than any one else, clearly apprehended them and wisely set about to remedy them.

## IX.

### THE TYRANNY OF PULPIT-NOTICES.

BY REV. MAURICE G. HANSEN.

So far as the writer is aware, the above subject has never been made the theme of discussion, either written or oral. Possibly, for that reason, if for no other, the heading of this article will attract the attention of the clergymen of every denomination to whom it strongly appeals, and of many of the laity in whom it may awaken no small degree of curiosity as to what is intended by it. What I modestly venture to submit upon this topic is based upon the complaints of pastors expressed in private conversation, or intimated sometimes in public; upon much observation; and, better still, upon considerable personal experience in the matter.

It is not that I now deal with something which, among other doubtful and oppressive practices in vogue in the church of the present time, is comparatively of a recent date. No, indeed, for the evil, if it may be called by such a portentous name, already existed centuries ago, and was then regarded of dimensions sufficient to require for its suppression an ecclesiastical ordinance of great importance. It would hardly be supposed that the Church of the Reformation, born amid the throes of physical, mental and spiritual agony, and while still passing through the fierce tempests and the raging fires of persecution, practiced the custom against which we desire to enter our protest, however feeble, and suffered from it, any more than the church at Jerusalem, or the congregations scattered throughout Pontus, Galatia, Asia and Bithynia, to whom the Apostle Peter sent his first epistle general. Nevertheless, upon historical evi-

dence we assert that the usage then prevailed. The enactment alluded to was made by a Provincial Synod which met at Dordrecht, in South Holland, in 1574. "It seems to have been the custom in those days, as it is now in many places, to give notices from the pulpit other than those pertaining to religious matters. The sale and the purchase of land were thus advertised. At this Synod there was a protest against this practice, which was justly styled a profane and a worldly one, and ministers were directed to urge the magistrates to keep such things out of the churches" (Hansen's Reformed Church in the Netherlands, p. 89). To be sure, in these days which are so different in respect to every possible aspect in which human life may be viewed, socially, politically, ecclesiastically, and may we not add, expediently, the face which the old foe wears is different also; nevertheless the despotism exercised is as relentless, and, to those who are its victims, as provoking, annoying and confusing as it ever could have been in the days of yore.

To the end that our observations may be presented to the reader with some due regard to order, they are offered in the consideration of a threefold property deemed to pertain to pulpit-notices: their irrepressibleness, their tendency to distract, and their wasteful voracity.

By their irrepressibleness is meant that they will most likely continue to exist until the transition of the whole Church from earth to heaven has been accomplished, and the *status militans* has become the *status triumphans*. Apparently no measure will ever be adopted of sufficient strength to effect their abolition, nor a remedy discovered that can avail to counteract their nefarious influence, where the custom is carried to an extreme, upon pastor and people both. But why not? The answer is, They are too popular. They seem to serve too good a purpose. Indeed, among the *res gestæ* of ordinary church-worship they have come to be regarded as indispensable, as invaluable.

Pulpit-notices, of which in many instances there are so many that the reading of them, apparently interminable, is bewildering-

ing, so that the audience can scarcely remember what is to happen and to be done on every day of the ensuing week, may be, and generally are, divided into two heads; those pertaining to the particular congregation, and those which relate to outside interests, whether of a religious, a social, or even a political character; some pastors seeking to dispose of the heap before them still more systematically, by means of a subdivision of each of the two portions, made upon a chronological basis; that is, on Monday this, on Tuesday that, and so on.

The home-notices concern an incredible number of meetings, of various kinds and for various purposes. There are the services of the Church and of the Sunday-school, on Sabbaths and during the week—place, day, hour and theme being stated with great particularity; also, meetings of Official Boards, Trustees, Classes, Vestrymen, Consistories, Sessions, Presbyteries, Conferences and Synods, and of numberless committees emanating from the various embodiments of ecclesiastical government; authority and guidance; also, sewing-circles, missionary societies, mothers' gatherings, young people's associations, church-sociables and temperance unions; also, fairs, festivals, lectures, parties, and entertainments of a similar character, though of diverse names; beyond these, in some places, announcements are made of the exhaustion of certain resources and of the fact that ways should be devised and means provided, for the supply of the essential light and heat. The foreign budget of pulpit-notices, which in many churches is of vast proportions and covers a great deal of ground, concerns all those objects in which it is desired to secure a general interest. Now, the popularity of the publication of this long array of notices rests upon grounds some of which may be defended, while others again are decidedly objectionable.

Among the arguments pleaded for the continuance of the usage of pulpit-notices is this: that in this manner the people are constantly reminded of the responsibilities springing from their respective church-relations, and of the existence of the ways of Zion, which they should not, by their negligence, per-



mit to mourn. The pastor imagines that if he give out the weekly religious meetings, some persons who are ignorant of them may be informed and possibly feel an inclination to attend; and others, who know about them, may feel their consciences stirred up to a new sense of obligation in regard to them. Viewed in this light, these notices partake, to some degree, of the nature of the sounding of the bell in the steeple when the hour for the service has come. Besides, the pastor desires to practice, to a good degree, the spirit of ecclesiastical comity, and, therefore, he readily complies with the requests that reach him from sister-churches to make announcements in their interest. Moreover, he would not be suspected of entertaining any but the kindest feelings toward associations which are unconnected with, and independent of, the Church Universal, and hence he scarcely ever refuses to present to his people notices which do not even pretend to relate to any religious interest of the community, except, indeed, he should have good reason to regard them as prejudicial to the cause of morality.

On the other hand, an excessive publication of notices is to be discouraged on the ground that it tends to the indulgence of vanity. It is, perhaps, with a feeling of self-gratulation the pastor, rising from his chair or sofa, grasps the pile of leaflets which is so large that he can scarcely compass it between the thumb and the four fingers of his left hand. Possibly their number testifies to the importance of the church to which he ministers. Accordingly, with great dignity and impressiveness, combined with something of a patronizing air, he reads, and reads, until there is nothing more to read. And the church is as proud as its pastor of the long list of its notices. A lady once said to the writer: "So many notices; that must be a stirring and vigorous church." Yes, sister, you expressed just what that church and its pastor wish you and all men to think of it. Then, when all these announcements had been made, who was the wiser as to particulars, as each person had only a confused idea that meetings of every kind were to be held here, there, and somewhere else, on every day of that week?

Encouraging vanity? Certainly, what else? Take, for example, the pompous authorization of a statement, the credibility of which no one would ever dream of questioning without it: "By order of the Committee, Mrs. J. Alcibiades Jinks, Secretary." The good lady, no doubt an earnest worker in the Church, is delighted to have this opportunity of making public proclamation of her important official relation to the, say, Aid Society. Mr. J. Alcibiades Jinks, himself, is greatly pleased. So, also, are Miss Petronella Sophronia Jinks and Master T. Demetrius Jinks.

Nourishing pride? Why, yes. You may be disposed, in all charity, to call it a little pardonable pride; nevertheless, it has its share in rendering the pulpit-notices, that might be dispensed with, irrepressible. Granted, the pastor is an active man, and a learned man, and a man up to the times. He desires his people to be reminded of the fact and "the stranger" present, to become impressed with it. He presides at, or at least is present at and participates in, the majority, if not all, of the meetings to be held during the week, and he informs his people of it. He is engaged in delivering a series of evening discourses on a particular topic, and he announces, "This evening the pastor will preach the tenth sermon of the course on 'The relations between political economy and natural science, viewed from a religious standpoint.'" Afterward, Mr. Jones, from the West, on a visit to his friend, Mr. Smith, the parishioner, the family being seated around the dinner-table, remarks, "I say, Smith, Mr. Boanerges must be a clever man. Whew! I could not produce five pages on that subject that he gave out this morning, and he talks about the tenth sermon. Doesn't he get a little prosy about it?"

"Prosy? No," the enthusiastic parishioner replies. "I tell you, Jones, Boanerges is an able man. The tenth sermon! Why, there will be ten more. The Doctor is an awfully busy man. Did you notice that he will be present at all those meetings? He is so busy that he begins his morning sermon only at 10 o'clock on Saturday evenings."

"Is that so?" says Jones incredulously.

"Fact. We are going to give him ten thousand next year."

Moreover, is it not sad that the pulpit is made an advertising medium? Aye, none superior. Thus, time is saved, money is saved, yes, and trouble too, with the exception of writing a few lines and sending them up to the preacher, sometimes after he is in the pulpit. Just think, the people are in the church in larger or smaller numbers, having nothing to do but to listen. They probably represent four or five times as many more persons to whom they have access. Only a modicum of these would see an advertisement in the papers, which, besides, costs something. "Oh, send a notice of it to the parsons of the different churches." Accordingly the several pastors find it in the pile, and accommodately read it to their respective congregations. Every one present hears, and subsequently tells some one who was not present, that on such an evening, in such a place, at such an hour, by such a distinguished orator, and at such a price per ticket, a lecture, illustrated with stereopticon views, will be delivered on "Boorioboolah Gha; its Physical Geography, its Climate, the Customs of the People, and its Architecture," the proceeds of the lecture, *in part*, to be devoted to charitable objects. Of course, it was the last clause that secured for the notice a place in the pile on the pastor's table.

If only a small portion of what has been advanced on the irrepressibleness of pulpit-notices be true, it is vain to entertain the hope that they will ever be abolished on this side of the millennium.

The majority of pastors would be delighted if the much-abused custom of publishing notices from the pulpit immediately passed into desuetude, if only because of their distracting power. In respect to this second property pertaining to them, the tyranny exercised by them may instantly be seen to be of a most oppressive nature. The pastor leaves his parsonage, manse or rectory for the church, his mind full of the important duty he is about to perform; his whole being pervaded with a sense of the responsibility that is upon him, as an ambassador

from the King of kings to his subjects on earth. His thoughts are busy with the message he has to deliver, which he would present in such a manner that, with the blessing upon it of the Lord who commissioned him, it may prove effective in instructing his hearers in righteousness. Besides, it may be he has upon his sympathetic heart the burden of the bereavement, or the serious illness, of some parishioner of whose affliction he has just heard, and whom he would remember before the Throne of Grace in his prayers. Before he has entered the church, he is detained by some one who hands him a notice, accompanying the same with many explanations and suggestions of carefulness and urgency in the matter of publishing it. In the vestibule the sexton, or an usher, or some church-officer holds up to him three or four more. He glances at them and passes on. In the pulpit he finds ten or a dozen awaiting him. Some loose, and some in envelopes. His eye rapidly passes over them, and he can get their substance. He begins the service, and soon a couple more, perhaps handed to him over the Bible to save the messenger the trouble of walking up the pulpit stairs, swell the list. He gives out a hymn which is a song of praise. He earnestly desires to join in it as a worshipper. The singing has reached the middle of the second stanza, when up comes a brother with another notice still, which had just been left at the door with the simple explanation, "For the parson." The pastor sighs and lays aside his hymn-book, for there is no more praising God in song for him this time. He scans the latest arrivals, those which had reached him after he had ascended to the pulpit-platform. The penmanship of some is so indistinct that he can hardly decipher it; especially the personal names are illegible, and it will never do to mispronounce them. Others are so diffuse that a cutting down is evidently an improvement. Others, again, are ungrammatical in construction, and require revising. The phraseology of some, also, is unconventional, or, too conversational. The word "sharp" to denote that punctuality is desirable; and, "Come one, come all, and have a good time," appended to the notice of a fair, or

a concert, are examples. The enumeration of pecuniary details is unbecoming in the pulpit, out of place in the house of God, as for instance, "Admission at the door, 10 cents." "Charge for strawberries and cream, 25 cents; cream without strawberries, 20 cents." "Price of tickets to the lecture, 25 cents, or five for one dollar." "Children are admitted to the exhibition at half charge." Sometimes a pastor, under a deep sense of the incongruity of introducing such money-matters into the church, boldly suppresses them, leaving all the parties interested in them to ascertain them for themselves; but when, for fear of being thought unaccommodating and disobliging, or even of being unfriendly disposed toward the entertainment or enterprise, he mentions them, it is with an inward protest against them. It has happened that the envelope, addressed to the pastor as the obliging, inexpensive advertising agent, contains only two tickets, of a deep scarlet hue. From the face of them he is expected to gather the information which is to be publicly announced. On the backs they are marked "Complimentary," intimating that they are to be regarded as compensation for compliance with the demand that the entertainment, for the admission to which they are the embodied *sesame*, shall be noticed. The morning happens to be a cloudy one. In the "dim, religious light," a little dimmer than usual for the gray sky, the pastor, glancing over the printing, somewhat blurred, and quite indistinct upon the dark-red ground, reads November as the month in which the lecture is to occur, and thus he gives it out. The notices disposed of, and happily laid out of the way, he invites the congregation to unite in praising God, and announces the hymn. Surely now, he thinks, nothing can interfere with his devout joining in the worship. He is very much mistaken. Scarcely have the first two lines of the hymn been sung, when a gentleman, rises in his pew, walks on tip-toe to the pulpit and mounts the stairs. Soon his head and that of the pastor are seen in close proximity together, and every one who is aware of the fact that a whispered consultation is going on between the two men wonders what it is all about. The



pastor has laid aside his book, and, with a look of resignation on his face, waits for the choir to cease. The "Amen" has been sounded out from the organ-gallery, and he rises, holding the unfortunate red tickets in his right hand. "I have made a mistake," he says. "It is my error," he confesses. "I am glad the blunder may be corrected in time. The lecture will be delivered on that date in *December*, not November, as I announced it." Now, as the sermon was the next thing in order, was the pastor's mind distracted, or not, by this interference, however well meant? If it was absolutely necessary that his attention should have been called to the mistake, would not some moment after the sermon have been more appropriate for the purpose?

It is not surprising that especially young and inexperienced clergymen are annoyed and confused by the pulpit-notices thrust upon them, sometimes to a marked degree. One evening last summer a gentleman who had just returned from a visit to his family out in the country, entertained the writer with an account of his impressions during his brief stay over the Sabbath. "In the morning," he said, "we attended the church. The building is a very pretty one. The congregation consists of country people. Their pastor has not been with them very long. They consider him a very smart man, and his sermon *was* pretty good; but when he gave out the notices he bungled so that I do not know but that they over-estimate him."

Quick to resent the application to that clergyman, or to any other, of such a test of his mental calibre, the writer, with a smile, suggested, "Perhaps his confusion was owing to his consciousness of the presence among his rustic audience of a city gentleman." "Oh, no!" he answered, in the utter simplicity of self-importance, "I do not imagine that it could have been that, for I do not think he saw me."

Veterans in the pastorate sometimes suffer from the distracting power of pulpit-notices. A congregation were patiently waiting for the voluntary to end, and the service to begin. Suddenly the pastor appeared through the door which opens from the retiring-room into the auditorium. Rapidly he

ascended the pulpit-platform, and, sitting down on the middle one of the three gothic chairs, bowed his head upon his hand in silent prayer. He was a man advanced in life, for his hair was nearly white. The moment he raised his head his eye fell upon the pile of notices, increased during the day by two or three more. With a quick, nervous movement he placed his gold-rimmed spectacles upon his nose, and began to sort them. Evidently, the chirography of the first was not good. The next seemed to be very long. The third appeared to inspire the doubt, either, whether it should be read at all, or whether it should be given out in the evening also, for it was laid down, and after a while taken up again and re-read. In the meantime the organ had ceased, and the hush of the expectant silence was at last felt by the pastor himself. He tossed the remaining notices aside and jumped to his feet, extended his arms and exclaimed somewhat abruptly, "Let us seek the blessing of the Lord." How much more satisfactory it would have been for the aged pastor if, with a few moments of undivided thought between his private devotion and the public invocation, he could have offered the latter free from all agitation!

But the distraction caused by the notices is not all on the side of the pulpit. It extends also to the pews. How should it be otherwise when the subjects are considered, the simple announcement of which is not thought sufficient, but in regard to which a protracted and urgent discussion is offered by the obliging pastor in compliance with a pressing request to that effect? When humorous lectures, sociables, picnics and similar entertainments are noticed with particularity of detail, the influence upon the congregation must be prejudicial to its spiritual profiting. The result is largely the same, whether the notices are given out before or after the sermon, the minds of the people are led off into channels diverging from that in which it becomes them to remain throughout the brief period of the worship. If the announcements are made before the sermon, the thoughts are fixed upon subjects from which it is very doubtful the succeeding discourse can withdraw them.

What preparation, then, do these advertisements offer for the reception of the Word? If they are presented after the sermon, which may have been blessed by the Holy Spirit to the hearts of the people, what is to prevent the utter dissipation of the influence of the divine message? Is it a help unto edification, or does it deepen conviction, to follow up the solemn utterances with talks about all sorts of entertainments, I care not if they *are* gotten up for church purposes or charitable objects? An illustration may do more toward answering these inquiries than a discussion of the points involved in them:

A pastor had been wrestling with a bundle of notices. One by one they had been disposed of, and doubtless the inward comment made upon them by several persons in the audience was, "Well, if all these things are to be attended to in this one week, somebody will have plenty to do in addition to the daily work, whether in the house or out of it." The last leaflet, or envelope, had been laid aside, and all the people, except the initiated or knowing ones, were hoping that at length the moment for the sermon had come. But, no. The pastor paused awhile, and then announced in slow, measured tones, the important event in anticipation—the annual excursion of the Sabbath-school. It was to take place on such a day, to such a locality, by rail. The provisions were to be sent at such an hour, to such a spot, where such a committee would receive them. It was an excursion the opportunity to join which was open to the general public through the purchase of tickets, which could be obtained in such and such stores, at so much for adults, and half so much for children. Then followed the warning: "Two trains leave from the same depot at the same hour. One of these trains goes to Powhattan, the other to Tecumseh. The Powhattan train is *our* train; the Tecumseh train is *not* our train. Do *not* take the Tecumseh train, but *take* the Powhattan train. If you take the Powhattan train you will be *right*; if you take the Tecumseh train you will be *wrong*. Remember now, both trains leave the station at the same hour, and that the Powhattan train is *our* train." The audience listened with rapt

attention, and were still listening when the text was announced; but, *where were their thoughts?* The sermon was a stirring one on a godly life as an evidence of the genuineness of faith. It was full of truth uttered with tenderness, and still, with the earnestness and the force of intense conviction. The preacher must have felt that all the previous reiterations about that excursion tended to distract the minds of the people, and therefore were in themselves a hindrance to the reception of his vigorous discourse. But, could he have declined to offer all these explanations about that picnic, and to put the people on their guard against mistakes? It is not difficult to conjecture, however, in how many ways the attention of his audience was drawn away from the design for which they had convened in the house of God, and was fixed upon the various responsibilities involved in making that excursion a success socially, and especially, financially.

The wasteful voracity of pulpit notices has also been alluded to. They are gluttonous devourers of time, of patience, and of the benefits that are to be derived from the public worship of the Lord. That they are consumers of precious time is much to be deplored in the period of ecclesiastical history, when brevity is the order of the day—insisted upon as essential—the prayers must be very short, the sermons must be exceedingly brief, the reading of the hymns must be omitted, the reading of the Scriptures may be allowed, only within limited compass. Why, then, according to the common practice, shall no restraint be put upon the publishing of notices? Especially in the cities, the time devoted to them is long—by far too long. In the order of the service a pastor read from the Bible. He read only the introduction of a book of the divine Word, consisting of just five verses. One of his hearers fully expected that at least the chapter, which was a brief one, would be read. Nothing of the kind. The preacher closed the sacred volume, and that was all the reading from it during that service. A little farther on the pile of notices appeared above the pulpit-cushion, and more time was spent in disposing of one-half of it than

would have been required for the reading of two chapters of the Scripture. Now, we submit whether this was not a perversion—an unavoidable one through usage—nevertheless, for all that, a perversion of time, which was sacred to more exalted purposes. Then consider, also, how this consumption of precious time in an illegitimate manner tells against the pastor. It is most unjust. In the first place—and this is true mostly of rural congregations—there is no punctuality about the beginning of the worship. Then much time is expended in the execution of voluntary, chorals, solos and interludes. Subtract the fifteen minutes sometimes given to the publishing of notices, and how much remains for the worship? The services concluded, the preacher happens to glance at the clock, which, with its ogre-eye has been staring at him from the gallery opposite and which seems to bend a gaze full of accusation against the culprit, upon the congregation as it slowly files along the aisles toward the welcome doors. "Dear me," he inwardly exclaims, "it is after twelve." A few moments afterward one of the church officers greets him with, "Well, if you are to come with us you will have to clip your wings." He heard the words, but not expecting this from such a source, he at first failed to grasp the meaning. "Sir?" he asks. "Yes," is the explanation coolly offered, "the people would get tired of such long services." What prolongs them, polite Mr. Censor? Do you then allow your skillful organist, and your trained choir, and your publisher of pulpit-notices to soar upward on unclipped wings to the utmost height to which they can possibly aspire?

How shall pastors be delivered from this tyranny? It is evident that pulpit notices cannot be abolished altogether, especially those that relate to the work of the particular congregation. Still, it may well be asked, What occasion is there for the advertising of these details in a well-trained church whose members are thoroughly aware of the place and the time of the weekly services? The use of a thing opens the way to its abuse. Teach a people to rely on the pulpit-notice of things to be done, meetings to be held and worship to be conducted,



and it is a fact that they will not attend a Sabbath-service, the publishing of which, for some reason, had been omitted, on the plea, "Well it was not given out."

Some notices connected with outside interests it may be expedient or discourteous to refuse to announce. But, with concerted action on the part of pastors, might not a wholesome reform be effected in this matter?

It must be conceded that the topic which has been discussed is one that cannot readily be controlled. Attention is called to it, however feebly, with a view of securing such modification of a prevailing practice as shall bring relief to much tried pastors, and in time may result in the doing away with an interruption to the worship of the sanctuary for a connivance at which not one solid argument can be advanced. In respect to the tyranny of pulpit-notices, may the churches speedily consider and mend their ways.

## X.

### NOTICES OF NEW BOOKS.

**THE CENTURY CYCLOPEDIA OF NAMES.** A Pronouncing and Etymological Dictionary of Names in Geography, Biography, Mythology, History, Ethnology, Art, Archaeology, Fiction, etc., etc., etc. Edited by Benjamin E. Smith, A. M., Managing Editor of the Century Dictionary, assisted by a number of Specialists. Published by The Century Co., New York. Sold only by subscription. Price, in cloth, \$10.00.

This volume has been prepared as a supplement to the Century Dictionary. It is, however, complete in itself, and can be obtained apart from the Dictionary, to which it is a companion. Like the Dictionary itself, it is a work of very superior merit. Indeed no work of the kind yet published is at all to be compared with it as regards accuracy and completeness. In its one thousand and eighty five large quarto pages an immense amount of condensed and very useful information is given on a great variety of important and interesting subjects. It is a work which every person who would keep himself well informed will find very convenient and satisfactory to have at hand. Those who secure a copy of it, we feel assured, will never regret having done so. We, therefore, heartily commend it to the attention of our readers.

**THE MESSIAH OF THE GOSPELS.** By Charles Augustus Briggs, D. D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary, New York. New York: Charles Scribner's Sons. 1894. Price, \$2.00.

This is the first of two volumes by Dr. Briggs on the Messianic ideal of the New Testament, both of which are designed to be sequels to his work on Messianic Prophecy, published in 1886. The second volume is to be published early in the present year, and will discuss the Messianic idea of the Jews of the New Testament times, and the Messiah of the Epistles and the Apocalypse.

The present volume, as is indicated by its title, is devoted to the consideration of the Messiah of the Gospels. It is made up of eight chapters which treat respectively, in a very able and scholarly manner, of the Messianic Idea of Pre-Christian Judaism, the Messianic Idea of the Forerunners of Jesus, the Messiah of Mark, the Apocalypse of Jesus, the Messiah of Matthew, the Messiah of Luke, the Messiah of John, and the Messiah of the Gospels. The work,

throughout, is highly interesting and instructive, and will amply repay careful study. In the preface, Dr. Briggs states that "he is convinced that the faith of the Church of the day is defective in its lack of apprehension of the reigning Christ and in its neglect of the Second Advent of the Lord." The normal Christian attitude at all times, according to the faith of the Apostolic Church, he maintains, is "looking upward to the enthroned Christ and looking forward to His Parousia."

GENESIS AND SEMITIC TRADITION. By John D. Davis, Ph. D., Professor of Semitic Philology and Old Testament History in the Theological Seminary at Princeton, N. J. New York: Charles Scribner's Sons. 1894. Price, \$1.50.

The purpose of this volume is to show what light the recent discoveries in Assyriology really throw on the early chapters of Genesis. The subjects especially considered in it, are the Creation of the Universe, the Sabbath, the Creation of Man, the Help Meet for Man, the Site of the Garden of Eden, the Temptation of Man, the Serpent of the Temptation, the Cherubim, Cain and Abel, Cainites and Sethites, the Sons of God, the Deluge, the Mighty Hunter, and the Tower of Babel. The treatment of all these subjects is scholarly and judicious. The work is, accordingly, a truly useful one and supplies a real need. Ministers, especially, will find it valuable.

THE TRIAL AND DEATH OF JESUS CHRIST. A Devotional History of our Lord's Passion. By James Stalker, D. D. New York: A. C. Armstrong & Son, 51 East 10th Street, near Broadway. 1894. Price, \$1.50.

Dr. Stalker is well known, through his brief Life of Jesus Christ and other works, as a writer of very superior merit. The present volume can scarcely fail to add to his reputation as an author. In it he considers in a most interesting, impressive and edifying manner the Trial and Death of Jesus. No one can read what he has written without benefit. The work is, in the very best sense of the words, what it claims to be, a devotional history of our Lord's Passion. We very heartily commend it to all our readers.

THE BOOK OF NUMBERS. By the Rev. Robert A. Watson, M.A., D.D., author of "Gospels of Yesterday," "Judges and Ruth," "The Book of Job," "In the Apostolic Age," etc. New York: A. C. Armstrong & Son, 51 East Tenth street. 1894. Price, \$1.50.

Dr. Watson's exposition of Judges and Ruth, and of the Book of Job, in the Series known as "The Expositor's Bible," are both admirable works. No less admirable is the present volume, which forms part of the same series. In scholarship it is fully abreast of the times, while in style it is clear and attractive, and in exposition sound, edifying and suggestive. It is a book suited to the needs of both laymen and ministers. Prof. Dods calls it "a difficult task skillfully accomplished." Such, indeed, is its character that it will prove a valuable addition to any theological library.

**THE PSALMS.** By Alexander Maclaren, D.D. Vol. III., Psalms xc.-cl. New York: A. C. Armstrong & Son, 51 East Tenth street. 1894. Price, \$1.50.

This volume belongs to the same series as the one just noticed, and completes Dr. Maclaren's Exposition of the Psalms. The same admirable qualities which distinguish the two earlier volumes characterize this one also. All three taken together may be said to present the best practical exposition of the Psalms to be found in the English language. No one, therefore, can go amiss in purchasing them and making them a study.

**LUTHER AS SPIRITUAL ADVISER.** By August Nebe, Doctor of Theology, Professor, Pastor. Translated by Charles A. Hay, D.D., and Charles E. Hay, A.M. Philadelphia: Lutheran Publication Society. Price, \$1.00.

This is an interesting little volume. In it we are told how Luther cared for his own soul, ministered to the sick, interested himself in the forlorn, admonished the erring, comforted the mourning, strengthened the tempted, and dealt with the dying. It consequently sets the great reformer before us as a man and pastor, brings into clearer view his wonderful power of adapting himself to circumstances, and enables us to look down into his heart and see what a devoted, humble and sincere follower of Christ he was. Pastors may also learn much from it as regards the care of souls. It is a book which is worthy a place in every minister's library.

**PRACTICAL HELPS FOR PASTORS AND TEACHERS,** on the Augsburg Series of the International Sunday-school Lessons for 1895. By Representative Clergymen. Philadelphia: Lutheran Publication Society. Price, \$1.25.

These "Helps" consist of forty-eight sermons or "practical talks" by forty-eight representative Lutheran Ministers, on the subjects selected for the International Lessons, as they will be used in the Augsburg Series of Lesson Helps for the present year. The sermons are of varying merit; but all of them give more or less valuable instruction. Though these helps have been more especially prepared for those connected with the Lutheran Church, yet all Sunday-school teachers will find them serviceable in preparing themselves to impart Scriptural and spiritual knowledge to the scholars intrusted to their care in the Sunday-school.

**THE DUTCHMAN'S DAUGHTER.** (A Story for Young Folks: Founded on Facts.) By Eva Hansen Lamb. Philadelphia: Lutheran Publication Society. 1894. Price, \$1.25.

This story of a Dutchman's Daughter is both entertaining and instructive. Its characters are all natural and interesting, and its moral and religious lessons are valuable. It appears, moreover, in artistic form, being printed in large, clear type, on good paper, and handsomely bound. It is a book which will prove especially attractive to the young, and the reading of it will do them good. It should find a place in every Sunday-school library.

**THE HEROINE OF THE MINING CAMP.** By Harriet Earhart Monroe. Philadelphia: Lutheran Publication Society. Price, 90 cents.

This is a fine story, and it can scarcely fail to prove fascinating to the young. The heroine of the Mining Camp is an attractive character and a true and noble woman. All the other characters are also well-drawn and highly interesting. The moral and religious tone of the story is especially commendable. Moreover, the philosophy of teaching interwoven with it will be found valuable by Sunday-school teachers and others engaged in instructing the young. The book is in every respect an admirable one for the Sunday-school and family library, and it would be well if more books like this and "The Dutchman's Daughter" found a place in such libraries.

**THE JOHANNINE THEOLOGY.** A Study of the Doctrinal Contents of the Gospel and Epistles of the Apostle John. By George B. Stevens, Ph.D., D.D., Professor of New Testament Criticism and Interpretation in Yale University. New York: Charles Scribner's Sons. 1894. Price, \$2.00.

About three years since, Prof. Stevens published a volume on Pauline Theology, which competent critics pronounced the best work on the subject in any language. The present volume, in which he presents in systematic form the theological contents of the Gospel and Epistles of the Apostle John, is, in our opinion, equally deserving of praise. Every page of the work gives evidence of superior scholarship and of rare ability in criticism and interpretation. In this presentation of Johannine Theology, the Apocalypse is not taken into account merely because it represents a type of teaching peculiar in its form and matter, which should have separate treatment, which we hope Prof. Stevens will give it in due time. The purpose of the work also excludes the consideration of the vexed literary questions connected with the writings which in it are made the subject of study, although in the preface readers are referred to the latest and ablest articles and books in which these questions are discussed.

The body of the work itself is divided into fifteen chapters. Of these the first and second treat of the peculiarities of John's theology, and of its relation to the theology of the Old Testament; the third, fourth and fifth present the idea of God, the doctrine of the Logos, and the Union of the Son with the Father, as set forth in the writings of John; the sixth, seventh, eighth, ninth and tenth, are devoted to the consideration of the doctrine of sin, the work of salvation, the doctrine of the Holy Spirit, the appropriation of salvation, and the origin and nature of the spiritual life; the eleventh, twelfth and thirteenth discuss the doctrine of love, of prayer, and of eternal life; and the fourteenth is occupied with the Johannine Eschatology. In the closing chapter the theology of John is compared with that of Paul. The conclusion at which Prof. Stevens arrives is that the former furnishes us to a much smaller degree than the latter with



the elements of a system of thought. "Paul," he says, "has to a great extent put together for us the various elements of his teaching so as to give them a certain completeness of form. John has given us only single truths, a series of glimpses into great depths which he has made no effort to explore in detail. We can hardly speak of a Johannine *system* at all, and we are left to correlate as best we can the *disiecta membra* of doctrine which John has left us in his writings. The two great Christian teachers, however, in many ways supplement each other, and both illustrate and enforce with peculiar power the great truths of God's love and grace which constitute the changeless substance of the gospel of Christ."

To the body of the work there is added a bibliography of treatises on the Johannine theology, of works on more comprehensive subjects which include a treatment of this theology, and of essays on special topics thereof; also an index of texts, and a general index.

THINGS OF THE MIND. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Company. 1894. Price, \$1.00.

This is a very interesting little volume. It discusses views of education, professional education, theories of life and education, culture and religion, and patriotism, in a truly admirable and instructive manner. Throughout it abounds in bright and sparkling thoughts which cannot fail to impress themselves on the mind of the reader. It is a book with the contents of which young men especially should acquaint themselves. Older persons may also learn much from it.